



**(English translation from
"Dadu -- The Compassionate Mystic"
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PURPOSE OF THE HUMAN FORM

God-Realization

God-realization is possible only in the human form. It is solely as a human being that one can cross the vast ocean of the world by riding the boat of the true Name of the Lord.

The human body is called the temple of the living God, divinity in human form, the veritable door to salvation. One may not gain this rare and priceless gift again. Human life, therefore, is wasted if it is spent in the pursuit of the fleeting sense objects of the world. Its purpose is accomplished only if it is dedicated to love and devotion for the Lord.

Lovers of God collect priceless diamonds of spirituality and rejoice eternally in the bliss of the divine union, whereas the ignorant waste their valuable lives in collecting shells of sensuality and repent bitterly in the end.

This body, a veritable manifestation of divinity
in human form,
Is not available again and again.

This priceless birth
you cannot obtain again, says Dadu.¹

The world is a river of suffering,
And God is the Ocean of Bliss.
Forsake the worthless and go
To the Ocean of Bliss, says Dadu.²

This world is a river and the Name of God
is the true boat.
Be not slack on this occasion,
at this opportunity, says Dadu.³

Having no desire for name or fame,
let one serve the Lord.
Abandoning everything else,
take the true Name alone, says Dadu.⁴

A single wasted breath of such a precious
life
is worth the value of the fourteen regions.*
Why reduce it to dust, O Dadu?⁵

*In Hindu mythology, there are seven netherworlds (patal) below this world and six heavenly worlds above, making fourteen worlds.

Take the immutable true Name:
This is the only way to fulfil one's life, says Dadu.
Kal is a fabrication; never go near him.⁶

So long as the heart is set on the Lord,
life in this world is well lived.
Living without the Lord is useless, O Dadu.⁷

If the Lord is obtained, all is obtained.
Meeting with the Lord means meeting with all.
If the Lord is there, all is there,
Otherwise all is naught.⁸

One dedicated to the immutable
is established in the immutable,
While one in pursuit of the transient
is lost in the transient.
Give up all things transient, says Dadu,
And be absorbed in the immutable.⁹

What is the use of living for ten million
years?
What is to be gained by being immortal?
Without the Nectar of love and devotion to God,
What worth is there in life, O Dadu?¹⁰

Eaten by rust day by day,
iron is slowly reduced to dust.
Without God – the philosopher's stone – life,
like iron, is simply lost somewhere, says Dadu.¹¹

Through contact with the philosopher's
stone,
iron transforms its nature;
Through contact with one's Beloved,
one is likewise converted into gold, says Dadu.¹²

Kicking aside the diamond,
one picks up a pebble.
Casting aside the Supreme Lord,
one is engrossed in worldly life.¹³

All are buying waste materials;
no one takes the diamond.
A jeweller will take the diamond

and will pay whatever price is asked. ¹⁴

One is left with remorse that his life
could not be concentrated on its proper goal
This body is simply wasted
if not utilized in the service of God. ¹⁵

Time was passes in useless rambling;
nothing was achieved.
Without devotion to the Lord
one repents, says Dadu. ¹⁶

So priceless is this birth, O friend,
That by assuming it, the Supreme Lord can
be met.
The soul herein drinks the Nectar of love
And enjoys the bliss of eternal union.
The soul comes to be absorbed in God and
regains
The heritage of immortal treasure in its
entirety.
She touches and sees the Lord directly;
On meeting the Supreme Lord, she merges
in Him.
Such a birth cannot be obtained again, O
friend.
Why do you waste this jewel? says Dadu.
Aisa janam amolak bhai
*B2, Shabd 35**
**Dadu Dayal ki Bani, vol 2, is abbreviated*
as 'B2'

O mind, such an opportunity will not come
again.
Do not sleep so soundly, for you will repent
later on.
You will attain bliss if you imbibe the
essentials
of the sacred science.
The Lord is found by means of love;
He will keep me at his holy feet.
The ocean of the world is most dreadful;
Keep me not there, O Dadu.
Wash off the blemishes of self, O friend,
with the Name of the Lord.
* The feet of the Master of Lord symbolize
shelter or protection for the disciple, and
surrender at the Master's or Lord's feet is an
expression of humility and submission. The
feet of the Master can also have an esoteric
significance, referring to the feet of the
Radiant Form of the Master seen within at
the eight-petalled lotus on the astral plane.
Man re bahuri na aisain hoi
B2, Shabd 185

This body cannot be obtained again and
again,
O foolish one;
Why should you vainly squander it?
It does not take long to demolish;
Where can anyone find it again?
You are indeed fortunate to have been
created
with such a high endowment.
How else could this wondrous form be
constructed?
And you plunge it into sensuality!
Why should you reduce the gold to ashes?
Think not that you shall find it again.
Be not deluded this time.
The wealth of three worlds* is yours;
Engage in 'business'** quickly,
and it will come to you.
So long as breath dwells in your body,
why not rush towards it (the fountain of all
wealth)?
Having taken human form,
If one does not devote himself to the Name,
He will repent, says Dadu.
*The physical, astral and casual worlds.
**Spiritual practice.
Bar bar tan nahin bavare
B2, Shabd 338

URGENCY OF REALIZATION

This fragile and transient human life is
speedily coming to its end. It is high time
we sought refuge in the Lord. Only while
living as a human being can the work be
accomplished, not after death.

This body, says Dadu, is like an unbaked
earthen pitcher filled with water –
It does not take long to dissolve.
The foolish one does not understand
that the moment the pitcher breaks,
The water flows out. ¹⁷

The body is like a broken and worn-out
pitcher
That has openings at nine places.*
How can the water-like soul
Stay within it? wonders Dadu
*These openings are the nine apertures of
the body: two eyes, two ears, two nostrils,
the mouth and the two lower apertures. ¹⁸

False indeed are the conceit and vanity

Of this sheath of skin filled with air.
You see it vanishing. What pride
Can you have in it? asks Dadu.¹⁹

The mind is a deer, says Dadu.
Looking at the green forest of the world,
This foolish one runs around puffed up with
pleasure.
It is destined to be a victim of Kal, the
hunter.²⁰

The body is like a caravan, says Dadu.
No sooner do you look at it than it goes out
of sight.
Be dedicated to the Name of God
As long as there is breath in your body.²¹

Hurry up, O traveller, the journey hangs
over your head;
Delay no more.
What are you doing sitting idle?
Repeat God's Name.²²

Evening has set in while the traveller is still
in the forest;
He must move briskly.
This is not the time to be slack, warns Dadu.
Go home quickly.²³

The son, separated from the Father,
is lost in a strange land,
And yet he does not die from a broken
heart.
He is very hard-hearted indeed, says Dadu.²⁴

Gone is the time, and lost is the opportunity.
Where shall you find this priceless birth
once it slips out of your hand?²⁵

Catching hold of our hand,
Kal is drawing closer day by day.
The self does not awaken even now;
Its time is spent asleep.²⁶

While watching, O Dadu, your hair
has gone from black to white.
Body, mind and you are all gone,
And even now you turn not to God.²⁷

While alive one can transcend bodily
qualities,
While alive one can be liberated,
While alive one can shed all karmas.
That truly is called liberation.²⁸

While alive once can cross over the
uncrossable,
While alive can one go to the other shore,
While alive one can find a universal Master
And can attain discrimination and wisdom.²⁹

If the meeting is not accomplished while
alive,
If contact is not made while alive,
If the lord of the universe is not found while
alive,
Then one is simply drowned.³⁰

Only while living is one freed, says Dadu;
There is no liberation after death.
If one were to be freed after death,*
Then all would come under that freedom.³¹
*Since death is common to all people, all
would then be said to be equally free after
death.

Some say one can secure an abode
in paradise after death;
They preach liberation after death.
They are indeed making the world insane, O
Dadu.³²

O traveler, today or tomorrow you must
depart.
Why do you not look thoughtfully?
Why are you sleeping in comfort?
Devote yourself to God, O mind.
Just as birds come to perch in a tree for the
night,
So is all this marker spread out for a while –
All will then go their own way.
None is your kith or companion;
Lose not your source, O mind.
Don't get lost by looking at worldly things;
They are all flowers of the silk-cotton tree.*
The body is not yours, wealth is not yours –
Why are you absorbed in them?
Why do you sleep in comfort without God?
Why not wake up and see? cautions Dadu.
*The silk-cotton (semal or salmali in
Sanskrit) tree is a lofty and thorny tree with
attractive red flowers. The parrot,
captivated by the outer beauty of the
flowers, wants to enjoy the fruit, but when it
pecks at the fruit its beak gets stuck and it
cannot disengage its bill from the tasteless
cotton pods.

Battai re chalna aji ki kalhi
B2, Shabd 135

Repeat the Name of God and forget Him
 not,
 Fulfil the purpose of your birth.
 by practicing concentration.
 Be steadfast in the remembrance of God,
 Practise meditation with love
 And sing the glory of God.
 The human body is the door to salvation.
 Repeat the name of God, the Creator of the
 universe.
 So long as a dreadful disease has not come,
 So long as death has not consumed your
 body,
 So long as the Sound has not been
 withdrawn,
 Render service to the Lord.
 People remember not God while the
 opportunity exists.
 When life is gone, none can remember.
 So long as one lives, he sleeps; but later on,
 he repents.
 The servant is engaged in the service of the
 Lord.
 He alone succeeds who is wakeful.
 For the devoted disciple of the Guru,
 Darkness and delusion are dispelled.
 He reverts not and is well set on the path.
 Look thoughtfully and understand, O mind;
 You shall not find such an opportunity again.
 Having come to the world,
 If it is up to you to win or lose.
 I have explained this to you in so many
 ways,
 again and again, says Dadu.
Japi gobind bisari jinni jai
B2, Shabd 385

DELUSION OF MAYA

Maya has destroyed both our eyes, hence
 we are in no position to see the distinction
 between Kal, the Negative Power, and the
 merciful Lord. In virtual blindness, we
 pursue superficially pleasant but dreadful
 objects of the world, such as wealth and
 lust, and we meet our doom.
 Intoxicated by illusion and covered with
 egotism, the self sleeps in the same bed
 with her ever-wakeful Beloved, yet there is
 no union. Saints therefore exhort the self to
 awaken, to waste no more of the limited
 span of human life, and to please the Divine
 Consort by all means.

Maya has destroyed both eyes;*
 Neither God nor Jal is visible.

The Saints, having climbed the mountain,
 call out,
 "Beware of the flame of the fire."³³
 *Maya: Illusion or delusion.

The Lord Himself is the ambrosia;
 All others are flames of poison.
 God is the savior; other than He is Kal.³⁴

The Juggler, having conjured up
 the show of creation, is hiding Himself.
 The veil of maya has been put on as a
 covering;
 hence none can see Him.³⁵

The Lord is the truth;
 all else is worthless delusion.
 The Name of the Blameless One is Purity;
 all else is pitch darkness.³⁶

Forsaking such a treasure as the Lord,
 The foolish one begs for children and
 wealth.
 Like the nagar creeper,* his life has gone
 fruitless.³⁷
 *The nagar creeper provides only beetel
 leaves. It never yields any fruit.

Because of being absorbed in kith and kin,
 The deluded foolish one does not see.
 Just as served food gets taken away,
 He has been deprived of the vision
 of the Lord in this life.³⁸

The foolish one is captivated
 by varied forms of wealth and lust.
 Indeed he is drowned in the well
 of the house of Maya.³⁹

Lust is a dreadful inner thief;
 It breaks into the house day and night.
 The sleeping owner does not awaken,
 And the thief takes away the most valuable
 goods.⁴⁰

Just as wood is infested by termites
 and iron is corroded by rust,
 So does lust make this house worn out
 and dilapidated, says Dadu.⁴¹

Give up the association of Kal,
 wealth and the opposite sex.
 The whole world, says Dadu, is burnt dead,
 as moths in the flame of a lamp.⁴²

Even when the mind is virtually dead
And the senses are under control,
You must not ever have association
With wealth and lust, says Dadu. ⁴³

Maya, the serpent, bites all,
Assuming the forms of wealth
and the opposite sex.
Up to Brahma, Vishnu and Mahesh,*
None can escape, says Dadu. ⁴⁴
*Mahesh: Another name for Shiva, the god
of destruction.

Women fell to their doom in the company of
men,
as did men in the company of women.
Both met their ruination and nothing was
achieved,
says Dadu. ⁴⁵

The woman drinks up the man,
and the man eats up the woman.
Without the wisdom of the Guru,
both meet ruination, says Dadu. ⁴⁶

The Lord is awake and you are asleep;
How can union be accomplished?
The bed is the same and yet there is no
meeting;
That is why the game of love was not
played.
The company of the Beloved was not
obtained
And life was lost in sleep.
Be not negligent and sleep no more!
Life is waning and the body is decaying.
The ignorant person is vainly lost in
delusion,
laments Dadu.
Khalik jage jiyara sovai
B2, Shabd 41

Where are you going intoxicated with pride?
Engrossed in maya, are you proud
To see your body, wealth and youth?
You look at your own form intently
and delight in the company of the opposite
sex;
Again and again you plunge lustfully into
sensuality –
Are you not aware of death?
“I am the greatest; none is equal to me.”
How much pride you display!
You are deluded with the thought:
“This is mine, that is mine.”

Indeed, you are lost in the delusion of maya.
All of life is wasted in the conceit of I-ness.
And death has drawn close to your head.
See the plight of this human being, O Dadu.
He has ruined his life without God.
Jat kat mad kau matau re
B2, Shabd 136

O maiden, the night is running out;*
Moment by moment it is waning,
And the terminal line is approaching.
Please your Beloved –
Why are you sleeping so soundly in
comfort?
This opportunity is gliding by.
If you miss Him in this body,
where else will you find Him again?
You will repent later on.
Your Beloved is awake –
Why is the beautiful maiden asleep?
Hurry, wake up and clasp His feet.
Humbly approach Him
And embrace Him from head to foot.
Kindle love for the Beloved and enjoy its
bliss,
O fortunate bride.
It is a great good fortune, says Dadu,
To obtain such a beloved, the Supreme Lord
of all.
*The time for meeting the beloved.
Sajani rajani ghattati jai
B2, Shabd 138

IMPORTANCE OF VIGILANCE

In this fleeting and fragile world, only one
who is vigilant can escape destruction and
fulfil the purpose of this human life.

Be not unmindful;
fix your mind on Consciousness.
The mind has had a full sleep;
let it be awake with the Lord. ⁴⁷

None can steal from the wakeful one.
Knowing that he is awake and protecting
his goods carefully; no thief draws near.
The sleeping master of the house
cannot keep his goods.
Thieves surround his house and plunder it.
With no one on guard nearby,
the goods are stolen.
What will you do, tell me, by getting up
after the goods are gone?
The spent night does not return.
What then will you do, my friend?

When one keeps watch at all times,
no harm befalls his goods.
Knowing this, do what must be done, says
Dadu.

Jagat kaun kade na musai koi
B2, Shabd 137

Have some care for the pledge
with which you came into the world.*
Now that you have seen maya,
you are sitting puffed up amidst it.
Think not that this body and wealth are
yours;
you are deluded, O foolish one.
The soul will forsake this beautiful body
in a day or two.
I have explained to you;
remember the true Name of the Lord.
Render service to God;
a golden opportunity has been given to you.
*God protects the foetus in its most
agonizing state in the womb of the mother,
and at that time it makes a pledge to God
that it will remember Him at all times and
will never be attached to maya.
Kuchh cheti re kahi kya aya
B2, Shabd 277

LIFE WITHOUT GURU IS WASTED
Human life is wasted if a perfect Guide who
can join the broken link and take one to the
other shore is not found, and if works
pleasing to God are not done. Forsaking God
and running after the pleasures of the world
is like throwing aside priceless diamonds
and pinking up useless shells.

If such a one who can mend the broken
connection
And take one across to the other shore is
not found,
The opportunity is lost again, says Dadu. ⁴⁸

This body is a raft, and the world is an
ocean,
deep and unfathomable.
How can anyone cross it and go to the other
shore
without the Sailor? asks Dadu. ⁴⁹

I have done nothing that could please God.
My coming to this world has been in vain, O
Dadu. ⁵⁰

With what face should one laugh and talk?

One is departing, having spent one's
priceless life in vain.
One should cry, says Dadu. ⁵¹

The holy feet of the Lord – the very purpose
for which one is to live in the world –
are not within one's heart.
Fie on such a life without devotion to God
in this Iron Age,* O Dadu! ⁵²
*Kaliyug: The age (yuga) of strife or discord
(kali); the fourth age in the cycle of time
through which the physical universe passes.

You did what was pleasing to your mind
And transgressed the commandment of the
Lord.
How will you show your face to that
Beloved?
asks Dadu. ⁵³

You did all to please the senses
And provided all that the mind demanded.
But nothing of that for which you were
created
Was done by you, O Dadu. ⁵⁴

You were provided with equipment*
For rendering service to the Lord.
But you have forgotten obedience to the
Lord,
And not a single work have you
accomplished,
says Dadu. ⁵⁵
*The human form.

Ah, you have forgotten God, the Lord of the
universe!
Though seeing, you have lost the diamond
And have picked up the shell.
You mistake glass for gold;
You are indeed caught in the snare of
delusion.
Not having had a moment's awareness of
truth,
You place hope in falsity.
That which is poison is mistaken by you for
Nectar;
It does not accompany you.
You are puffed up seeing the flowers of silk-
cotton;*
You have thus missed your chance this time.
Listen to true words, O mind: be devoted to
God
And you shall develop awareness
automatically.

Do your work even now, says Dadu;
Time is running out and life is waning.
Ram bisaryo re jagnath
B1, Binati 338

*It is said that the parrot, captivated by the outer beauty of the flowers of silk-cotton, waits eagerly hoping to taste the equally delicious fruits. But to its disappointment, when it pecks at the ripe fruits, and they are broken open, all the cotton is blown away with the wind leaving nothing for the poor parrot. If, on the other hand, being impatient it pecks prematurely at an unripe fruit, it cannot disengage its bill from the cotton pods, which anyway are tasteless and without substance.

THE LORD IS WITHIN US
Kingdom of God

Just as butter is in milk, oil is in the oil seed, fragrance is in the flower, fire is in wood and an image is in the mirror, so is the Lord within every human being. The Supreme Creator, after having created each of us as a veritable temple, has taken abode in the very heart of this temple.*

The entire creation of god – comprising many regions of indescribable splendor – is contained within us. With the grace and guidance of a perfect living master, we can see it all within ourselves and realize the secret of how the macrocosm is contained within the microcosm.

*The spiritual heart centre is in the eye centre, known as the single eye or third eye.

Where is the One who has created me?
asks the disciple.
Show Him to me, O Master.
The Lord is within the heart of the self,
answers the Master.
Fix your mind there, says Dadu.¹

My Lord is within me! Show Him then
by removing the veil.
Let the self meet the Supreme Lord
face to face.²

Water is contained in the inner lake.
The thirsty one comes to drink of it.
Don't blame the Master. He is not to go
From house to house telling people,* says
Dadu.³

*In the outside world, it is always the duty of a disciple to approach the Master with humility and to seek refuge under him, rather than the Master going from door to door telling the people of his priceless gift; although in fact it is always the Master who pulls the disciple from within.

Within the body is found the Eternal and the Unsupported.
Such a Mighty One, the quintessence of all, Itself reveals Itself.⁴

Just as a face is seen in the mirror and a reflection in the water.
So is God seen in the self.
He keeps company with all, says Dadu.⁵

Just as oil is in oilseeds, fragrance in flowers,
And butter in milk, so is God in the self.*⁶
*Here Dadu is responding to the question of the emperor Akbar as to how God can reside in the self.

Just as life dwells in the veins,
Light in the sun, and coolness in the moon,
So does God dwell in the self.⁷

The One who has made this temple of our hearts,
He alone dwells in this temple.
None else but our Beloved is in our hearts.⁸

With you is your Friend.
Let yourself recognize Him!
Look not at a distance.
Know Him as your reflection, O Dadu.⁹

God is within all beings;
he accompanies all and is close by.
Musk is in the musk deer,
and yet it goes around smelling grass.¹⁰

The self knows not God,
although God is with the self.
Being deaf to the holy Sound of the Master,
sadly does he wander.¹¹

He for whom you search in the world dwells within you.
You know Him not, because the veil of 'mine' and 'thine' is there.¹²

He dwells within all beings,

yet rarely does anyone know Him.
He alone who is a devotee of God will know Him.¹³

Search for the Lord within yourself, O friend;
The Guru has shown the Imperceptible One.
Just as butter comes by churning cream.
So is the essential Truth found by churning
the mind.

Just as fire permeates wood,
So does the blameless Lord reside in the
mind.

Just as water penetrates the earth,
So does, O wise one, the true Lord pervade
the mind.

Just as the mirror is not affected by moss,
So does the form within remain untarnished.
Gaze intently and That will become visible.
Those who churned the mind
easily found the essential Truth.
Unto them the Lord revealed Himself,
says Dadu.

Ap apan men khojau re bhai
B2, Shabd 387

A true Master unites us with God
And shows all within the body.
Within the body is the Creator,
And within the body is Onkar,*
The sky is within the body, and close by
Is the earth within the body.
Air and light are within the body;
So is water contained within the body.
Within the body are the sun and the moon,
And the tur** is played within the body.
Within the body are the three gods,**
And so is the Imperceptible and
Indistinguishable
within the body.

Within the body are the four Vedas,
And wisdom is obtained within the body.
*Onkar is the divinity of the second region,
Trikuti.

**tur: A stringed instrument resembling a
dulcimer that was traditionally played by
wandering minstrels.

***The three gods in the Hindu triad:
Brahma the creator, Vishnu the sustainer
and Shiva the destroyer.

The four kinds of life are within the body,*
And so are the four sounds within the
body.**
Within the body does one come to be born,

And within the body one dies again and
again.

Birth and death are within the body,
And one goes round the eight-four within
the body.***

Divine incarnations take place within the
body,
And they happen again and again within the
body.

Day and night are within the body;
Rising and setting continually go on within
the body.

Dadu has found the highest Guru,
Who has revealed the true Oneness.

*The four kinds of life are as follows: (1)
born of embryo with an outer membrane
(jarayuj), e.g. human beings or animals; (2)
born of eggs (andaj) e.g. birds; (3) born of
warm vapour or sweat (svedaj) e.g.
mosquitoes or insects; and (4) sprouting
from beneath the ground (udbhij) e.g. plants
or trees.

**The four sounds are the following: (1)
produced by tongue (vaikhari); (2) produced
mentally at the throat centre (madhyama);
(3) produced mentally at the heart centre
(pashyanti); and (4) produced mentally in a
subtle form by yogis at the navel centre
(para). All three are sounds which can be
spoken, written or read. The Sound that the
Stairs emphasize is the unspoken,
unutterable Sound, different from and
transcending all the four.

***Eighty-four lakh (8,400,000) life forms in
the cycle of transmigration of the soul.

Sacha satgur ram milavai
B2, Shabd 357

All cosmic abodes were shown to me
within the body, proclaims Dadu.
None can see them without dedication to
Guru
through thought, word and deed.¹⁴

The body is the storehouse of celestial
centres;

Wondrous plays are going on within.

Let no one make a mistake;

Take the company of the Satguru, says
Dadu.¹⁵

The Creator is within the body –
That treasure you know not.

Find the true lover of the Guru

And all will be found within the body.¹⁶

Having dwelt within the body,
One pervades eternity.
Having been shown by the perfect Master,
Dadu has found his true home.¹⁷

Within the body, cultivate gladness,
And within it develop affection.
Within the body, find the Nectar of love.
This is what a true lover of the Guru does,
says Dadu.¹⁸

Auspiciousness is within the body;
"That I have seen by entering within," says
Dadu.
Through a true lover of the Guru it is found;
Thus do Saints explain.¹⁹

Inaccessible and unfathomable is the body,
And within is the bagpipe played.
The Beloved is found face to face,
And the true lover of the guru merges into
Him,
says Dadu.²⁰

GOING WITHIN

Inner worship alone is the true worship. It is
the only effective means of seeing God face
to face. Blemishes are washed away only
through the inner bath. All outer means are
futile.

By rendering service within your heart,*
You see the One who is indestructible and
boundless,
With no limit on either this end or that, says
Dadu.²¹

*In mystic language, 'heart' denotes the
third eye, the centre between the two
eyebrows.

After entering within, let one, O Dadu,
bolt the doors of the house.*

Let one, O Dadu, serve the Lord
at the door of eternity.²¹

*Concentrate with one-pointed attention,
not letting the mind run away through any
of the outgoing senses.

To Him alone is service rendered
and homage paid by devotees.
Before Him alone they wave lamps
in adoration.²³

The ceremony of showing lighted lamps

Is to be performed within.
Within is worship to be done;
Within is service to the Master.
It is rare that someone understands.²⁴

One finds the Lord within the body
By playing the unstruck inner veena.*
By going through the region of the void,
The Lord is seen with ease.²⁵

*A stringed musical instrument, considered
to be the oldest of Indian classical
instruments. Mystics have used the music of
the veena as a symbol of the nature of the
unending, unstruck Music or Sound heard in
the eternal realm, Sat Lok or Sach Khand.

Search for the Beloved close to the place
From where the Sound emerges
And you shall find Him, says Dadu.
There is solitude there, and there is luster of
light.²⁶

Turn back within yourself, O wise one,
And search inside, says Dadu.
Give up the habit of going out.
He is close to you, O foolish one.²⁷

One who, turning the attention inward,
Brings it within the self,
And fixes it on the Radiant Form of the
Master,
Is indeed wise, O Dadu.²⁸

Fix your attention within;
Sing always the inner Music with the soul.
This mind then dances with ecstasy
And enjoys the rhythmic beat.³⁰

One sings within the self
And the rhythmic Music is played.
The mind dances with love
And there stands the merciful Lord, says
Dadu.³¹

The body is the pond, and God is the water;
The essential discipline is practiced within.
Then the impurities and blemishes of the
mind
Are easily washed away, O Dadu.³²

Treating God's Name as water, bathe in it,
Conquering the senses forever.
The body, mind and self are purified
thereby,
And the five kings* are destroyed.³³

*The five kings may stand for the five senses or the five powerful passions, namely, lust, anger, greed, attachment and pride, which reign supreme like kings and keep the ignorant under their sway.

God is within the self; He is close to the worshipper
But leaving Him aside, people devote themselves
to outer places of worship, laments Dadu.³⁴

This is the mosque, this is the temple:
So has the Master shown.
Service and salutation are performed within.
Why should you go outside? asks Dadu.³⁵

I found the true home, O friend,
within the house itself.*
Entering the state of blissful meditation,
dwell within:
Thus has the Master discovered and taught.
For the sake of that Home,
I wandered everywhere,
But the Lord has revealed Himself
within my own self.
The doors of the palace have been thrown open,
And the everlasting abode has been shown.
All fears, doubts and delusions have disappeared,
And the mind is absorbed in the Truth.
That state of bliss has it entered,
Where the self, transcending the body,
ascends.

The One that is immovable and unchangeable,
The same One have I seen in all.
My mind is absorbed in that alone;
Other than that there is none.
That Home have I found
That is the beginning, as well as the end.
Now my mind goes not elsewhere.
Dadu has been dyed in the colour of the One,
And therein has he merged.

*The human body.

Bhai ghar hi men ghar paya
B2, Shabd 69

INNER TRUTH

Without proper purification through appropriate inner discipline, one cannot dive deeply and see the inmost Reality, the storehouse of all knowledge, peace and

bliss. With the discovery of this inner bliss, one finds bliss all around; but without it, it is impossible to find true bliss by any outer means whatsoever. The sources of bliss and suffering – Nectar and poison – are found within, although the fool refuses to see and accept this truth.

The blind one was given the lamp,
And yet his darkness was not removed.
What is the use of teaching
One who has not purified the body? ³⁶

You say something for his own good,
Yet he found fault and takes it ill.
You show a well to the blind one,
But he takes it not for the truth. ³⁷

The immovable wisdom arises within the self,*
says Dadu.
One thereby reaches the abode of the Blameless,
transcending the fabricated world. ³⁸

This body, says Dadu, is a cage,
And the mind is the parrot within.
Learning only the Name of God,
Truly wise did it become. ³⁹

With happiness and bliss within,
There is happiness and bliss in all places.
Without happiness and bliss within,
None was seen to be happy. ⁴⁰

The treasure that is nowhere to be found –
That treasure is within everyone.
But without paying a high price,
None can take it, says Dadu. ⁴¹

There are two hearts within the self,
One of earth and the other is light.
Within the earthly heart nothing is seen,
But within the lustrous one, the Lord is revealed. ⁴²

Poison and Nectar dwell within oneself,
But rarely does one know it.
Whosoever ate the poison died;
Immortality is attained by drinking the Nectar. ⁴³

The venerable Lord is ever present;
God is nearby; not far off.

Effacing egotism, enter the palace – why
search for Him far away?
Be not covetous and do away with your
anger;
The Lord cannot then be away from you.
One who has abandoned duality
And refrains from falsehood,
He alone sees the Lord within his mind.
Diligently does he kill all the five enemies,*
Reflects and sees then the Lord nearby,
says Dadu.

*Lust, anger, greed, attachment and pride.

Hajira hajar sain

B2, Shabd 403

NOTHING TO FEAR

The all-knowing, almighty Lord is always
within us. He knows all our needs and is
constantly taking care of us. With this
realization and faith, lovers of God have no
worries at all.

The perfect Fulfiller is close by;
He is not far off, O foolish one.
He knows all, O deluded one,
And prompt He is in giving. ⁴⁴

God is concerned for us, O Dadu;
The Almighty One knows all.
Turn to God, O Dadu, and worry not. ⁴⁵

He who supplied nourishment
to the embryo inverted in the womb
And protected the tenderly formed body
in the fire of the womb* --
That almighty Companion keeps company
with you
amidst danger and dread.
Hold steadfastly to that Beloved, O valiant
mind,
and forsake Him not. ⁴⁶

*In the Indian tradition, the embryo is said
to suffer hanging upside down in the womb
with the pain of the inner heat that helps to
form its bones. The soul earnestly prays to
the Lord to protect it from this suffering and
makes the pledge that it will never forget
the Lord after it is born in the world.

The Provider stands ready with provisions,
And readily does He provide.
The perfect Fulfiller is close by,
ever present within us. ⁴⁷

NECESSITY OF A LIVING MASTER

Guru and God are One

The true Saint is wholly merged in God. God
can be realised only through him, and he
can be found through God's grace. A true
devotee, fully immersed in divine love, is
one and the same as God, like water mixed
with milk, or salt dissolved in water. And
eternal dweller of the ocean of divine bliss,
a living manifestation of God's Name, the
Saint comes to the world only on a mission
of mercy to save others.

Where there is God, there is the Saint;
Where there is the Saint, there is God.
The two are together, O Dadu.
Interpenetrating each other, they rest
in perfect communion. ¹

Thus you should find God and the Saint, O
Dadu,
The inaccessible goals of contemplation.
God is found through the company of the
Saint,
And the Saint through the grace of God. ²

Giving up the blemishes of the mind,
Establish contact with the Name of God.
See then within your own heart, O Dadu,
The vision of both God and the Saint. ³

The Saint is merged in God, and God
pervades all.
The two are unified, O Dadu.
How can they be separated? ⁴

When the Servant belongs to the Lord,
Then all belongs to the Servant.
Having merged in the Lord, O Dadu,
The Servant has become like the Lord. ⁵

Wheresoever is the Servant, there is seated
the Lord.
While the Servant is engaged in service,
The Lord is doing it all.
None know it, O Dadu. ⁶

The Servant has brought the Lord under his
control,
And he has entrusted the entire family unto
Him.*
The Lord then serves in the court of the
Servant,
O Dadu. ⁷

*All disciples of the Master constitute his grand family.

Like the Lord are all features of the Servant.
The Servant, the true Saint, is the same as God;
O Dadu, he is none other.⁸

The Saint is the one who has come to this world
from that region.
Ask him, O Dadu, for information
concerning the Lord.⁹

The Saint alone will come to tell you
The message of the true Beloved.
The self will then be calmed and merged in bliss,
O Dadu.¹⁰

The Word of the Saint is a blissful shower;
it cools down the body.
The self drinks the divine Water* within,
O Dadu.¹¹

*In classical mythology, the food of the gods; mystically, the spiritual nourishment that comes from contact with the divine Music, which takes the soul to eternity.

A Saint alone distributes the gift
of that Court, O Dadu.
Go where the Saint is, and obtain there
the divine Nectar.¹²

Benevolent, indeed, are all Saints
who come in this Iron Age.
They drink the divine Nectar and serve it to others,
With no selfish purpose whatsoever.¹³

Thus does the Supreme Lord,
the glorious Creator Himself declare:
My devotee and I are not two;
we are one in essence,
For My sake does he forsake all,
including his ego and vanity.
Unceasingly does he bear Me in his heart
And repeat My Name.
With a veil intervening, he survives not,
but dies instantly.
Like a fish is he, writhing restlessly
when separated from water,
And reviving only when put back into it.
Like water merging into water,
Like salt dissolving in water, he is unified,

with no duality whatsoever.
My devotee and I are not two;
I rest in him.
My devotee is like Me:
Thus does God declare, O Dadu.
Ap niranjan yon kahai
B2, Shabd 175

Saints are true redeemers;
They make one see the Creator face to face.
Having themselves crossed the ocean of the world,
they take others across;
They are the saviours of beings.
Dyed in the colour of the Supreme Lord,
They have the blameless Name as their support.
Always truthful, disciplined, blissful and contented,
Their wisdom and reach knows no bounds.
In eternal love, in eternal ecstasy,
In eternal company with the essential Truth;
In eternal union, in eternal life,
In eternal knowledge and contemplation
are they absorbed.
Crown jewel of all, bestower of bliss to all,
They are rare in this world.
They are the swans, the dwellers of the ocean of bliss,
Who come for the good of others, O Dadu.
Sadgati sadhva re
B2, Shabd 165

TRUE WORSHIP OF GOD

Since a true Saint or Satguru is the very personification of God, devotion to the physical form of the living Saint is the true worship of God. All love, devotion and worship are therefore to be direction to the true Master alone. By receiving the gift of God's Name from the true Guru and by placing one's head at his holy feet within, one crosses the ocean of the world, merges back into the Lord and rejoices in supreme bliss.

Full of love and affection,
serve the Formless with your mind and soul.
If you wish to worship the Form,
the Saint is the form of God, O Dadu.¹⁴

Offering food to the body brings repose to the mind.
Likewise, anything offered to the Saint
is received by God Himself, O Dadu.¹⁵

Just as this is the body of the self,
The Saint is the body of the Lord.
Satisfy him by all means, O Dadu;
Within him dwells the Unfathomable.¹⁶

To one in whose heart the Lord dwells,
The unceasing Word is ever present.
To such a true Saint I shall be a sacrifice,
says Dadu.¹⁷

The true Saint, in whose heart
The merciful Lord is manifest,
Who is dear to the Lord,
Absorbed and intoxicated with the divine
Nectar,
He, indeed, is my very life.¹⁸

I am the maidservant of that Servant
With whom the Lord plays.
Be a sacrifice unto him by all means, O
Dadu,
And give up your life for his sake.¹⁹

How can one find the dust of the holy feet
of him, O Dadu,
Who by means of ceaseless devotion has
merged
into the formless?²⁰

You are my all in all, O my Master;
All that is mine is yours.
You are my worship, you are my sacrifice,
You are the offering of the sacred leaf,
And you indeed are my God.
My yoga and sacrifice are you,
And you yourself are the means of holy
observance
and ablution are you,
And you alone are my knowledge and
contemplation.
The secret of the Vedas and the recitation
of the scriptures are you,
And you are my very body and life, says
Dadu.

Tun hin tun gurdev hamara
B2, Shabd 107

Place your head on the holy feet of the true
Guru
And cross the impassable
with the repetition of God's Name.
With ease shall you find the eight
perfections
and the nine treasures,*

And shall come to the eternal abode of bliss,
a home without fear.
Devotion and freedom shall you attain
And to paradise shall you go to.
Also shall you obtain the fruit of the eternal
world.

The Lord's treasure is full of auspiciousness
and the greatest goods of life,
And the unsurpassable Flame
of lustrous light abides there.
To such a Creator is Dadu dedicated.

*The eight perfection are the traditionally
mentioned paranormal powers e.g. the
power to assume extreme subtlety (anima),
extreme lightness (laghima), extreme
heaviness (garima), extensive magnitude
(mahim) etc. The nine traditionally
mentioned treasures of Kuber, the god of
wealth, are the great divine lotus (maha-
padma), the holy conch (sankha), etc.

Satguru charna mastak dharna
B2, Shabd 374

PERFECT LIVING MASTER

Because the perfect living Master is the
manifest form of God, it is only through him
that divine grace and fortune can be
showered on us. He alone, by connecting us
to the audible life current,* can cleanse all
our impurities, remove all hindrances of the
Negative Power, open our inner eyes and
ears, take us safely to the other shore, and
show us God face to face.

The key to the gate of the divine palace is in
the hand of the Master. Hence, none can
enter without his help. Without his grace
and guidance, it is impossible to get rid of
the darkness of ignorance, overcome the
dangers of the hidden path, drink the
spiritual Nectar and reach our true Home
safely. In the court of the Lord, one without
a Guru is rejected as false, whereas one
with a Guru is truly glorified.

*The inner Sound, the dynamic power of
God that creates and sustains the universe
and the current through which souls return
to God.

Providentially was the Master found,
And the blessed food did I receive.
On my head did he place his hand,
and the Inaccessible
And the Unfathomable did he reveal, says
Dadu.²¹

The Guru has shown the way
to the merciful Lord.
Putting key to the padlock, he has thrown
open
all the doors, says Dadu.²²

By using the collyrium,* O Dadu,
the true Guru has opened all the closed
eyes.
Lo, the deaf begin to hear with their ears,
and the mute speak with their mouths.²³
*Made of herbs and various substances,
collyrium is imputed to have magical
properties and is used in the eyes to
improve sight.

If a true Master is met, all is set right.
Taking one aboard, he goes across to the
other shore,
O Dadu.²⁴

He pulls one out of the mouth of Kal
and makes the Sound reverberate in one's
ears.
Such a Guru have I found, says Dadu,
who brings the dead to life.²⁵
*Spiritually dead, by physically alive.

When I was drowning in the ocean of the
world,
the Master came to my rescue.
A sailor have I found in the Guru,
who has taken me aboard, says Dadu.²⁶

A mighty Guru, indeed, have I found, says
Dadu,
through whom all knowledge is revealed.
Like iron touching the philosopher's stone,
one enters into the blissful state.²⁷

The one who arouses the pangs of
separation
joins the broken wires* and restores the self
to purity.
He alone is my Guru, the holy preceptor,
says Dadu.²⁸
*Joining the broken wires refers to realizing
the connection between the soul and God.

If the true Guru is found, the storehouse of
devotion
and freedom is found.
Then see you with ease the vision of the
Lord,
says Dadu.²⁹

One eye sees not the other eye, O Dadu,
although little is the distance between
them.*
The Master places the mirror in one's hand,
and they see each other and meet within.³⁰
*The soul is so close to God and yet it sees
Him not. Only through the reflective
knowledge provided by a true Master does it
see the Lord within, and union is achieved.

The divine gem is within every being,
but no one sees it, O Dadu.
Find the Word of the Satguru
and easily will it be revealed.³¹

The disciples are like cows and the Guru is
the cowherd;
he protects them at every step.
He safeguards them carefully and brings
them back
To the Lord, says Dadu.³²

Many are the gurus who are false and blind;
they are bound with sensual defilements.
If a true Guru is found, says Dadu,
then the Creator is seen face to face.³³

Like a worm converted by a mason wasp*
one is transformed by the true Guru.
He makes one similar to himself
and no other.³⁴
*There is a legend that a mason wasp first
stings a crawling insect, making it
unconscious or 'dead'. She then puts it in
her nest and hums to it. If the insect hears
her sound, it is transformed into a mason
wasp, growing wings and flying away with
her.

The tortoise protects its eggs by keeping an
eye on them,
the curlew bird by the inner thought of its
mind.
Yet the way one's Master protects,
none other can, O Dadu.³⁵

For innumerable disciples,
when the true Guru utters a single word,
All bolted doors are thrown open, O Dadu,
by the master key.³⁶

The pond is full in all ten directions,
and yet the bird goes thirsty.*
Without the grace of the Guru, O Dadu,

how can anyone come to drink this Water? ³⁷
 *This refers to the all-pervasiveness of God, who remains hidden from the ignorant. It is only through the grace of the true Guru that a disciple can drink the divine Nectar.

Let a lakh of moons shine in the house,
 let a crore of suns be added,*
 Yet without the Guru as God,
 the darkness cannot be dispelled. ³⁸
 *A lakh is literally a hundred thousand and a crore is ten million – they denote huge numbers.

Let many moons rise,
 and let innumerable suns shine forth,
 Yet if the Name of the Supreme Lord is not there,
 no light is there, O Dadu. ³⁹

Without the discriminating knowledge generated by the Word of the true Guru, the discipline cannot be practiced. And without wisdom and reflection, one simply consumes the poison of the senses, says Dadu. ⁴⁰

The crusher is going round within each being,
 and the most fulfilling divine Nectar is flowing away.*
 Yet without the wisdom of the Guru, one consumes only the poison of the senses,
 says Dadu. ⁴¹

*The crusher (kolhu) is a traditional Indian implement for extracting oil from oilseeds. As it operates, a harmonious sound is produced and oil drips down.

Let no disciple go his own way,
 transgressing the Word of the true Guru. Kal dogs his every footstep and will devour him wherever he goes, says Dadu. ⁴²

If a disciple does whatever the true Guru says,
 everything will be accomplished, O Dadu. He will attain the refuge of the eternal abode,
 and Kal cannot touch him. ⁴³

Many have become immortal in this Iron Age

through the wisdom of the Guru;
 Many die again and again without the wisdom of the Guru, O Dadu. ⁴⁴

If you are truly obedient to the Guru, O holy practitioner,
 then dive into the Truth intently. Equip yourself with the weapon of the Guru's wisdom and kill Kal, says Dadu. ⁴⁵

A distinction is made between one with a Guru and one without a Guru; thus do all Saints declare. In the court of the Lord one with a Guru is proved true whereas one without a Guru is found false. ⁴⁶

One with a Guru observes truth and discipline,
 and the Creator appears to him face to face. One without a Guru is greedy and covetous, and he is engrossed in sensual defilements, Says Dadu. ⁴⁷

Working through the body of the true Guru, the Lord does all good. He pulls us out from the mouth of Kal, but the ungrateful one pays him no heed. ⁴⁸

Taking the covering of a true Guru, the Lord does all good. Within our very sight he redeems, but the ungrateful one imbibes no virtue. ⁴⁹

Divine wealth has the true Guru provided, and he imparts a noble teaching. Through thought, word and deed let one rejoice in it and digest it. ⁵⁰

Such a one, O friend, is called the true Guru from whom devotion and liberation are obtained. Unchangeable, immortal and indestructible is he, And the eight perfections and nine treasures are his maidservants. Such a lord is the true Guru That the four objectives of life does he offer.* Intoxicated with the great Nectar of immortality,

He is the giver of the immortal and fearless state.

The true Guru redeems the three worlds
And takes Dadu to the other shore.

*Virtue, wealth, happiness and liberation are said to be the four objectives of life.

Bhai re aisa satgur kahiye

B2, Shabd 112

My Guru destroys and creates, O friend;
Of such a one I am the servant.

He transforms the body into gold,
And moulds and remoulds it to purity.

He reveals the face in the mirror
And unites the self directly with the

Beloved.

Once the true Guru cleans, one never
catches dirt again.

By turning the mind away from sensuality
does he purify.

By holding one's hand, O Dadu, he saves.

Bhai re bhani gharrai gur mera

B2, Shabd 113

IMPORTANCE OF SATSANG

Influence of Company

In the company of unholy worldlings, we lose love and devotion for God along with our spiritual qualities; whereas in the company of devotees or Saints, we develop love, devotion and spiritual wisdom, and enjoy the fruit of divine bliss. To increase love and devotion for God and to wash off the impurities of the mind are the basic functions of satsang.

Something becomes sweet when mixed with sugar;

it becomes salty when mixed with salt.

Such is the nature of humankind, O Dadu.

This is our trait, indeed. ¹

In the company of the unholy, a barrier is created,

and the taste of piety and devotion disappears.

In the company of the holy, bliss is generated,

and one overflows with joy. ²

If the company of the holy one is obtained,
it bears the divine fruit of immortality.

But if the company of the unholy is obtained,

it yields the fruit of poison, says Dadu. ³

In the assembly of a Saint,
noble thoughts arise,
Whereas by sitting in the assembly of
worldlings,
knowledge parts company with the body,
O Dadu. ⁴

The company which does not arouse piety
and devotion,
wherein the Lord is not talked about,
Whereby blemished of sensuality are not
shaken off,
by what measure can that be called
satsang? ⁵

MEANS TO GOD-REALIZATION

Saints are like the philosopher's stone; their presence and company transforms even the most karma-laden soul. In the company of Saints, one is dyed in the ever-increasing and never-fading colour of divine love, which leads to the cessation of all suffering and the attainment of the highest bliss. The satsang of a Saint is never in vain, but such an invaluable privilege is not obtained without the grace of God.

A Saint is a veritable ship in the ocean of the world.

Whosoever sits in his company is saved, O Dadu. ⁶

A Saint in this world is the cool fragrance of sandalwood.

Whosoever comes near him is saved, O Dadu. ⁷

A Saint in this world is the manifest philosopher's stone

and the wish-granting divine cow.*

Whosoever comes in contact with him is saved,

O Dadu. ⁸

*The wish-granting cow of heaven can give whatever its owner desires. She appeared on earth as one of the many precious things that were brought to light through the churning of the ocean of milk by gods and demons.

A Saint showers the divine Nectar through his immortal words.

By obtaining a glimpse of him,

the threefold misery leaves the body,* O Dadu.⁹

*Misery is said to be threefold: caused by (1) intrinsic bodily or mental conditions (adhyatmika), such as the predominance of bile, phlegm, desire or anger; (2) extrinsic, natural influences (adhibhautika), such as other people, beasts, birds or inanimate objects; or (3) extrinsic supernatural influences (adhidaivika), such as spirits or supernatural beings.

The highest abode is nearby, O Dadu, if one is in the company of a Saint. It can be found with ease; never does his company go in vain.¹⁰

If you keep the company of a Saint, the highest abode is close by, O Dadu. It can be found with ease, and dyed are the body and the mind in the divine hue.¹¹

When a saint is found, a longing for God arises in the heart; But the company of a Saint is obtained only when God showers His grace, O Dadu.¹²

By meeting a Saint one finds God, the source of happiness and bliss. Wherever the Saint lives, God permeates through and through, O Dadu.¹³

Let one come to meet such a one Who tells a story of God's love, Who is absorbed in one-pointed devotion, and who drinks the divine Nectar and serves it to others.¹⁴

If You bestow Your mercy on me, O Lord, then allow me to see the Saint every day And grant me resolute love and devotion; I beg only this from You.¹⁵

One who is dedicated to the Lord, who has taken refuge in the company of a Saint – The efforts of such a one can never be in vain, O Dadu; so do all Saints proclaim.¹⁶

Dadu has found the Nectar of love in the company of the Saint. He has gone round and seen all the world; nowhere else is this Nectar found.¹⁷

The Nectar for which great ascetics are dying, for which gods and human beings are pining, That nectar is found with ease in the company of a saint, O Dadu.¹⁸

Even by having recourse to ten million means, one cannot attain perfection without the company of a Saint. Without a master, a Saint, one can never be purified, O Dadu.¹⁹

Neither in heaven, nor near the moon, nor near sandalwood is this mind cooled down. Cool it down in the company of a Saint, O Dadu.²⁰

The one whose mind is filled with the wealth of God, The fabulous wish-granting gem Whose heart is full of immortal Nectar, Who is an ocean of jewels, precious stones, rubies, pearls and diamonds, Who has completely conquered the mind – He indeed is a mighty warrior. By a glance from him, O Dadu, all works are accomplished.²¹

Unto him who is absorbed in God I shall be a sacrifice. Surrender yourself to him, O Dadu, who is dedicated to the Name of God.²²

If the soul burning in flames goes to a Saint, a veritable pond, It drinks the divine Nectar and merges in bliss, says Dadu.²³

All are veritably dead, O Dadu. Think them alive Only when a Saint comes to sprinkle the water of immortality on them.²⁴

The question is asked: All are included among the dead – how can they be brought to life?

The answer is given: Only when a Saint comes
and makes them drink the Nectar of love,
says Dadu.²⁵

Forsake not God, O foolish one.
Forsake the world, says Dadu.
Purify yourself in the company of a Saint
and avoid contact with evil company.²⁶

Many are lost in evil company,
leaving no trace behind.
How can they be saved, O Dadu,
Who have no devotee in their dwelling
place?²⁷

If you are terribly sad in your longing
to meet God,
Then keep resolutely the company of a
Saint.
God is with him alone, O Dadu.²⁸

From the inaccessible Lord Himself,
the Saint has obtained such a right, O Dadu,
That he can transform and purify the bodies
and minds
of the eighty-four lakh forms of life.²⁹

The one who converts poison into nectar
and fire into water,
Who can transform evil into good,
he indeed is a wise Saint.³⁰

As long as you live, take refuge, O Dadu,
in holy repetition and the company of a
Saint.
Without the Saint and God,
all else is transgression, O Dadu.³¹

Go to the immortal grove, O mind,
where the Saint of the highest purity dwells.
In the Saint you shall find the fruit
of the ineffable Name, the Inaccessible
and Unfathomable, the very life breath
and source of sustenance.
The shade of there is cooling and soothing
to the body,
and the holy feet of the Saint is the pond
of pure water.
During all the months does that grove bear
fruit,
and the fruit is always lovely;
varied are the melodies, sound and light
of the place.

Dwelling there, many have attained
immortality.
Go there, O Dadu; therein lies wisdom.
Chal re jahan amrit banain
B2, Shabd 201

THE IGNORANT

Those who are ignorant and misguided fail
to avail themselves of the invaluable gifts of
satsang. In return for the good done to them
by the benevolent Saint, they try to insult
and harm him.

The true Guru is sandalwood of the highest
quality.
Snakes cling to it, and yet forsake not their
poison.
What the good can satsang do to such a
one?
asks Dadu.³²

If you keep a worm of hell amidst
sandalwood,
It will return to hell, O Dadu;
It takes no delight in sandalwood.³³

Though iron may be in the proximity
of the philosopher's stone for ten million
years,
Yet it will never be transformed, O Dadu,
if an obstruction of a hair's breadth is there.
³⁴

Likewise, let both the self and God be
together
for ten million years,
Yet union will never be achieved, O Dadu,
If karmic impressions are lying within us.³⁵

Seeing the mouse burning in fire,
the merciful swan carries it to Mansarovar,*
But the evil one tries to cut its wings on the
way.³⁶

*This alludes to the story of a swan who, out
of compassion, tried to save a mouse
burning in a fire. The swan picked up the
mouse and, putting it on its back, flew over
the sea to take the mouse to a place of
safety. But the wicked mouse, with its habit
of cutting anything, cut the wings of the
swan, which made both of them fall down
and drown in the sea. Here the swan takes
the soul to Mansarovar, a lake (sarovar) in
the inner regions. When the soul bathes in
this lake, it washes itself clean of all the

gross coverings of mind, matter, karmas etc and begins its transformation into pure soul.

People are all like snakes fallen in a well,
and the Saint comes to pull them out;
But the venomous snakes try to bite him
and infect him with their venom, O Dadu.³⁷

The Lord is going all good by providing
the company of a true Guru.
From ruination does he protect, O Dadu,
but the ungrateful one changes not his
nature.³⁸

DEVOTION TO THE NAME

Supremacy of the Word or the Name
The Word or Name itself is God. It is the
source of all, it sustains all and to it alone
will all ultimately return. It is therefore
called the crown jewel of all attainments. It
manifests itself as the unstruck inner Music,
and those who are attuned to it are carried
with it to its source, which is our true home,
the abode of the Supreme Lord.

All are bound by the Word;
the Word abides in all.
All arise from the Word, and in the Word
do all merge back, says Dadu.¹

From the Word is found truth;
from the Word is found contentment.
By the Word is one stabilized and by the
Word
is suffering removed, says Dadu.²

Through the Word does one attain subtlety;
through the Word does one enter the state
of bliss.
Through the Word alone one merges in the
Lord
Without attributes, and through the Word
does one attain knowledge sublime, says
Dadu.³

The Word alone created all;
it is indeed almighty;
Successive creation is done by one
who lacks in power*.⁴
*This was the reply of Dadu Dayal in
response to the question of the emperor
Akbar as to whether earth, water, air, man
or woman was created first. The reply
means that God created the whole universe

with one Word, whereas human beings are
limited and construct in successive stages.

Search for the Beloved where glory is sung
without tongue and you shall find Him, O
Dadu.
There does the Primeval Being, the
Indescribable,
dwell, ever immersed in bliss.⁵

That from which the wave of knowledge
arises,
that from which the Sound emanates,
That from which spiritual insight emerges –
in the Word alone does that Source abide.⁶

The realm where the unstruck Music is
sounded,
Where the world of immortal abode
remains,
Where the Lustrous Form shines forth –
That realm a true slave of the Lord alone
beholds.⁷

The artistic Creator is playing the
instruments
in perfect harmony.
Melody is the essence of the five,* and
through the soul
is the Melody expressed, O Dadu.⁸
*The five elements in the human body:
Earth, water, fire, air and ether.

The five elements are produced by the Word
and the Word is expressed through the five.
My Lord has done it all;
rarely does someone realise it.⁹

The Name alone is venerable;
Poor in comparison are the three worlds.
How can anyone behold it?
Up above the world stands the banner of
the Name;
Thus does Dadu behold it.¹⁰

All treasures accompany the Name of God.
When the Name, the wish-granting gen,
dwells within your heart, then all treasures
are in your hand.¹¹

Whether in the world below or heaven
above,
the True One repeats only the Name.
The Name is at the top of the entire
universe,

and in all regions does it dwell.¹²

The Name and Name alone is the crown
jewel of all.
Unto it alone I am a sacrifice.
It is the Name alone which takes one across
the impassable and carries one to the other
shore;
it alone saves one from hell.
It is the redeemer from the ocean of the
world,
and it is purity supreme.
It reveals the radiance, merges one into its
luster
and awakes the Light.
Dadu is intoxicated with the Name,
the bestower of all bliss.
In its immortal Nectar is he immersed.
Naun re naun re, sakal siromani naun re
B2, Shabd 271

MARVELS OF DEVOTION TO THE NAME
Devotion to the Name is the only effective
antidote for the ills of mind and maya. It
washes all blemishes of the mind and takes
one to the eternal abode of the Lord. It
contains the divine Nectar just as milk
contains ghee. A true disciple vigorously
churns the Nectar out with the discipline of
the Master. He alone is a brave warrior. The
coward runs away from it.
The soul is compared to an immortal vine
which grows with the living Water or
spiritual Nectar obtained from the Name
bestowed by the Master. With God, the
eternal tree, as its support, it bears the fruit
of immortality.
By means of the Name alone one can rise
above the limitations of the body, senses
and mind, overcome the Negative Power,
remove all fears and attain union with God.
There is no other way to dispel the darkness
of ignorance, acquire spiritual wisdom and
liquidate deep-rooted karmas. Worship,
charity, penance, pilgrimage, the Vedas, the
Puranas and other scriptures are all
contained in the Name.
Only the rare fortunate ones with the grace
of God find a Perfect Master, receive the
Name and rejoice eternally in its immortal
bliss.

The knowledge of the Sound Current
imparted by the Guru
merges one easily into Truth.

It carries me to the abode of my Beloved,
says Dadu.¹³

By enabling mortals to hear the Sound,
the Master can awaken them at his will.
He may, at his pleasure, speak within them
and merge them in his own form.¹⁴

All is seen intact outside,
but the inside is smashed.
The Master has shot the arrow of the Word;
now the mind cannot go far from the Lord.¹⁵

The Master has shot the arrows of the Word,
aiming carefully at the right spots.
God alone remains; nothing else
comes to the mind.¹⁶

The arrows of the Sound aimed by a true
Guru
go far in different directions.
Whosoever is smitten is saved, O Dadu;
the sleeping one is awakened.¹⁷

The Word is milk, the divine Nectar is ghee
and the Saint is the one who churns it out.
Extract the Nectar, O Dadu, by practicing
the discipline of obedience to the Guru.¹⁸

The ghee is permeating milk;
it pervades all its parts.
Many are there who talk, but different
are those who extract it.¹⁹

The cow contains the ghee within her,
yet weak does she grow day by day.
No wisdom is there in the animal;
she never churned and ate.*²⁰
*The immortalizing divine Nectar is
contained within all. Yet the ignorant,
knowing not how to manifest and take
advantage of it, are constantly assailed by
suffering and remain spiritually weak. Only
through spiritual practice in obedience to
the Master can this Nectar be extracted and
the bliss of immortality be realized.

A truly mighty Guru have I found;
the essential secret has he revealed.
I churn within and eat the ghee, and very
strong
and mighty have I become, says Dadu.²¹

The one who applies himself deeply to the
Word

is unified with the Lord and becomes
wholly one with Him.
Only the brave ones stick firm-footed in this
fight;
the cowards run for their lives, says Dadu.²²

Within the Word is divine wealth.
Whosoever takes it with discrimination,
He knows not defeat, O Dadu, and never
again
does he come back to this world.²³

God is the mighty tree, the support on
which the vine
of the soul, the inmost essence, spreads.
The vine bears the immortal fruit
when a Saint waters it, O Dadu.²⁴

The immortal vine is the soul.
When planted in the sea,
It withers away due to the salt*
and bears not the immortal fruit.²⁵
*Salt: the senses; sea: the world.

The vine is of a very high quality;
plant it in good soil,
Irrigate it with good water
and eat the immortal fruit, O Dadu.²⁶

Control the mind by attuning it to the Shabd
of the Saint, O Dadu.
How can it be controlled without the Shabd
of the Saint? It will at once be scattered.²⁷

The question is asked:
How are hunger and thirst forgotten?
How are cold and heat transcended?
How are the qualities of the body forsaken?
Explain all this to me, O Satguru.²⁸

The answer is given:
Withdrawing the mind within,
bring it to its true centre.
Then will one forsake bodily qualities
and all else will be forgotten, says Dadu.²⁹

It is the Name that enables one to forsake
bodily qualities and rise above
the limitations of individuality.
When detached from the Name,
one is attached to the world again, O Dadu.
³⁰

Day by day one becomes absorbed in God;
Day by day the attraction increases.

Day by day one drinks the divine Nectar,
And day by day the body becomes lustrous,
O Dadu.³¹

The body rests in the world
and the self ascends to God.
The fetters of Kal and torments of misery
affect him not at all, O Dadu.³²

Grant me the true Name, O Lord,
so that the fetters of Kal may be destroyed.
Fearless then does one become,
and Kal can consume him no more, O Dadu.
³³

The sins of all the world are incurred
by forsaking the Name.
Take refuge in God, O Dadu,
And all of them can be washed off.³⁴

The moment you forsake God,
Kal pounces upon you, O Dadu.
A sword hangs over your head
and you are caught in the snare of death.³⁵

Listen, O people, delusion and darkness
cannot be dispelled by any other means.
Make a lamp of the Name, and easily
will they be removed, O Dadu.³⁶

Destroy delusion, O mind, by means of the
Name of God
and the Word bestowed by the Guru.
The mind is then united
with the One untouched by karmas.
Liquidate thereby your karmas, O Dadu.³⁷

If the mind stays with the Name of the
Supreme Lord
even for a moment, O Dadu,
All its karmas will be destroyed then and
there,
within the twinkling of an eye.³⁸

But for the Name of God alone,
the self cannot be freed from burning.
Employing various other means,
many were doomed to death, O Dadu.³⁹

Only the aspirants who fill their ports with
drops
of celestial melody survive.
How can they die, O Dadu?
They drink the divine Nectar.⁴⁰

Sweet, indeed, is the Name of God, O friend.
 Nothing is good without His Name;
 repeat only God's Name.
 Ever pure, only this Nectar is indestructible,
 undecaying and indivisible.
 Within your mind, stick firmly to this source
 and see how it looks.
 Sweet, indeed, is this divine drink,
 the great Nectar of immortality;
 One who drinks it becomes immortal and
 matchless.
 He is absorbed and intoxicated with love,
 and eternally does he live in this state.
 Nothing else is like it. Use the collyrium
 of the Guru and you shall see.
 Great is my good fortune, O Dadu.
 Only a wise servant of God can understand.
Aho nar nika hai hari nam
B2, Shabd 169

My life is for the sake of Your Name, O Lord.
 All my means are nothing by Your true
 Name.
 Your Name alone is my charity, virtue,
 penance and pilgrimage,
 And this alone is my service and worship:
 Such, indeed, is my vow.
 My Vedas and holy scriptures, as well as
 purity
 and discipline, are Your Name alone.
 This alone is my knowledge and
 contemplation;
 there is nothing else.
 By the Name alone do I control lust and
 anger
 and transcend bodily limitations.
 Say it openly – concealed and revealed –
 God is my all.
 Eternally redeemed and redeemer of all is
 Your Name;
 You alone are my support.
 Dadu has merged with it in perfect unison;
 By holding to the Name, he has crossed
 the ocean of the world.
Tumhare na'in lagi hari jivani mera
B2, Shabd 215

REPITITION OF THE HOLY NAMES

The repetition of the holy names is the
 truest spiritual technique. An uninterrupted
 inner repetition of the holy names* given by
 the living Master has to be practiced daily
 with love, devotion and one-pointed
 attention. One thereby transcends one's

body and is transported to the realms of
 light.

The repetition develops into an ongoing
 spontaneous process, and one catches the
 unceasing inner Music, which takes him to
 its Source and reveals God face to face. One
 is therefore exhorted to search daily for the
 Source of this Unstruck Music. Whatever
 one does and wherever one happens to be,
 he is asked to be a sacrifice unto His Name
 and to have ardent longing to behold Him
 and hear his voice.

*The Name functions at two levels: at a
 human level as the holy words granted by a
 true living Master, which are repeated to
 focus the attention and at God's level, as
 the divine melody called Shabd,
 experienced as soul consciousness.

From within, the indwelling Lord Himself
 tells me,
 "The repetition of My Name alone is true;
 all else is delusion."⁴¹

The Name, the essential Truth of the three
 worlds,
 alone is efficacious, O Dadu.
 With discrimination, repeat it exclusively
 day and night, O mind.⁴²

At every breath be devoted to it,
 and your Beloved will meet you one day.
 Repetition is the path leading to bliss;
 thus has the Master explained.⁴³

Be dedicated to God every moment,
 even if you are to lose your life;
 No other way is there to support the self.⁴⁴

Who is that ill-fated one
 preaching some other means?
 Without the name, tell me:
 where can one find a foothold? asks Dadu.⁴⁵

Let not the Name be separated for a
 moment
 from your innermost heart, O Dadu.
 Millions of sinners have been purified
 only by repeated God's Name.⁴⁶

Be dedicated to God while the body
 is in good condition;
 Else later on, when the body and mind
 are worn out, you shall repent, says Dadu.⁴⁷

The whole world is full of poison;
Rarely is anyone free from it, O Dadu.
He alone will be free from poison who is
steeped
in the Name of the Supreme Lord. ⁴⁸

Repeat the Name with pangs of separation
and sing its glory with love and devotion.
Fix your mind in repetition with joy
and dedication, O Dadu. ⁴⁹

Speaking of listening, giving or taking,
eating or drinking,
Repeat the Name of God at all times, O
Dadu;
thus shall the self rest in the inner lotus. ⁵⁰

After reading all the Vedas and the holy
scriptures,
the Name alone is shown to be the final
truth.
Everything is contained within it;
why should you be lost in lengthy
extraneous works? ⁵¹

The learned ones were exhausted by
reading;
none could find the goal.
So were the sages exhausted by recitation;
the Name alone is the support, O Dadu. ⁵²

Be not unmindful, O Dadu;
fix your mind on Consciousness.
Search daily for the Source
from where the Unstruck Music arises. ⁵³

Repeat within yourself the Name
of the Imperceptible One in such a way
that God echoes forth from every pore of
your being.
Dissolve yourself completely, as salt in
water;
that is called the true repetition of the
Name. ⁵⁴

The soul leaves the body
and reaches the reservoir of Light.
It merges into this Light,
as water merges into water. ⁵⁵

On contacting the Beloved,
the body is transformed into spirit.
The body and mind assume one form;
that alone is called true repetition, O Dadu. ⁵⁶

Dissolve the body and mind in the way that
ghee is dissolved by the heat of the sun.
Then offer salutation in the inner lotus of
the self,
where God is manifest, O Dadu. ⁵⁷

When the whole being is engaged
in repeating the Name,
that indeed is called repetition.
The self then blossoms forth within,
And the Lord reveals Himself, O Dadu. ⁵⁸

God echoes forth from every pore within;
then no repetition is done with the mouth.
Automatic repetition goes on within the
mind,
O Dadu. ⁵⁹

Unstruck Music have I heard in my whole
body,
says Dadu.
God echoes forth from my whole being,
and my mind is easily stilled. ⁶⁰

Convert your entire being into mouth and
tongue*
and repeat the Name of God;
You shall drink the divine Nectar, O Dadu,
in the inaccessible and imperceptible realm. ⁶¹

The one who is merged in the Word,
who is pierced by the arrows
of the Master's instructions,
Who is absorbed with the One alone –
only that person is set right on the path.
So intensely is he smitten
that he is oblivious of his body and mind.
Anchored in the Source of the self,
he is virtually dead while living.
Never does his mind forsake Consciousness,
the Nectar exceedingly sweet.
Holding firm to the Word of the Blameless
One,
he beholds the Lord.
One is saved by a single Word;
hearing it, he is easily awakened.
Smitten by the arrow in his heart,
He is absorbed in the One within.
Being thus merged in the Word,
he is ever in the presence of the Lord.
Within one's very sight, such a one attains
perfection,
O Dadu.

He is united with the Indestructible.

Sabad samana je rahai

B2, Shabd 168

In whatever place I happen to live,
I shall sacrifice myself to Your Name.
To Your words I sacrifice myself;
I forego my life for Your look.
A sacrifice am I to Your form.
Again and again, I offer myself as a sacrifice
to it.

What splendor is Your radiance!
All is illumined by Your glorious light.
O my Dear One, You are my Beloved.
What is there to say of Your luster!
Why should one not attain this purity?
Dadu is a sacrifice to You, again and again;
Come, O my Beloved.

Tere na'un ki bali jaun

B2, Shabd 413

NATURE OF TRUE LOVE

God is love, through and through. Divine
love alone is true love and is unbounded like
God Himself. Such a love knows no duality.
The lover merges his identity completely in
the Beloved. As the love deepens, the
yearning of the lover increasingly
intensifies. A true lover never finds
satisfaction with the glamour of any of the
intermediary celestial abodes. Nothing short
of his Beloved can satisfy him.
A complete one-pointed absorption in the
Lord, unruffled by the agitations of the
senses and the mind, is the essential mark
of deep love, which finds consummation in
perfect union with the Lord. The experience
of such a union is wondrous. A true lover
constantly drinks the nectar of this divine
love in an ever-increasing blissful ecstasy;
yet he makes no outer display at all.

God belongs to the caste of love: love is
dear to Him.

Love is His body and love alone is His
colour*.¹

*This was the reply of Dadu Dayal in
response to the question of the emperor
Akbar regarding the caste, colour, body and
liking of God.

Boundless as God is, so is His devotion
unfathomable.

These two have no limits, O Dadu;
so do all Saints proclaim.²

Beyond qualities as God is, so is devotion
of the Blameless One; know it as such, O
Dadu.

These two have no limits;
Saints, as authorities, declare it.³

For one whose devotion is undivided,
there is only one state and no other.
Forgetting his own ego as well as all others,
he remains absorbed in the One, O Dadu.⁴

You wish to play the game of love
while immersed in the world.
No room is there for two, O Dadu*, one
flower
imbibes not the fragrance of another.⁵
*None can combine sensuality with
spirituality.

Where God is, there I am not;
where I am, there God is not.
Narrow, indeed, is the palace;
It has no place for two, O Dadu.⁶

When I am not, the One is there;
when I come in, duality appears.
When the veil of 'I' and 'you' was removed,
it became as it was, says Dadu.⁷

When the heart merges into the Merciful
One,
then no difference remains, O Dadu.
Like ice dissolved in water,
the lover of God is merged in God.⁸

With his mind fixed on God, never does he
give up
the repetition of God's Name.
Let millions of glamorous scenes appear
before him;
he stops not midway.⁹

When the mind becomes virtually dead,
the senses have no strength to agitate,
And all qualities of the body are forsaken;
then is one's attention fixed on the
Blameless One.¹⁰

When, throughout the beginning, middle
and end,
the attention flows in perfect unison,
the string breaks not,
And the One alone remains – know only
then

that one is awakened, O Dadu. ¹¹

When in thought, word and deed
the One alone abides within,
God then is manifest to such a one;
all else is empty talk, O Dadu. ¹²

The lover drinks the cup of Light
within the inner sky.
He sees the face of God at all times
and lives thereby, O Dadu. ¹³

Drinking the divine Nectar,
never does he develop a distaste for it.
As he drinks, his thirst arises ever anew.
Such a one alone is a true drinker, O Dadu. ¹⁴

As he continues to drink the divine Nectar,
his thirst increases all the more.
Such a servant is rare, O Dadu. ¹⁵

On the one hand, there are lovers of the
Lord
who annihilate their ego and transcend the
body.
One the other, the nominal saints of the
world,
engaged in maintaining their bodies,
resort merely to empty talk. ¹⁶

If there is no upsurge of agony inside,
and one calls out for God only on the
outside,
Then how can one obtain the vision of the
Lord,
O Dadu? ¹⁷

Let one writhe within one's mind, let one cry
within,
Let there be bitter lamentation within one's
mind,
Yet let there be no expression outside, O
Dadu. ¹⁸

Why should you make a display by speaking
out,
O Dadu? The Lord knows all.
Why should you speak overtly? Have some
sense,
O wise one! ¹⁹

He alone is a true servant who assimilates
all the Nectar that he drinks.
No display does he make

of the profound secret, O Dadu. ²⁰

REQUIREMENT OF TRUE LOVE

The essential requirement of true love is the
readiness to sacrifice one's all, including
one's head (the ego). A true lover,
therefore, has to learn the art of 'dying
while living'. True love seeks nothing in
return. It is the art of selfless surrender and
unconditional obedience to the will of the
Beloved.

The lover is a complete slave of his Beloved,
a beggar at His door. No insult can drive him
away from the door of the Beloved.
Realizing the utter insignificance of his love
and service in relation to the unsurpassed
glory and grace of the Beloved, he is truly
humble. He has no desire for heaven or for
any of the terrestrial or celestial treasures.
He wants his Beloved, and his Beloved
alone.

One's head is truly at stake in this game,
which only Saints can play.
The one who accepts death,
he alone can repeat God's Name, O Dadu. ²¹

If I had a hundred thousand heads,
I would have sacrificed all the hundred
thousand.
But the Lord has given me only one head,
And that alone Your bride offers. ²²

No coward can stand here;
it is the battlefield of a warrior
Who offers God his body and mind
along with his head, O Dadu. ²³

Only he can repeat God's Name
who dies while living.
If you search, hardly such a one among ten
million
is to be found, O Dadu. ²⁴

Says Dadu, I beseech you:
shrink not in fear;
Have confidence in God –
not a hair will be destroyed. ²⁵

If the body and mind are offered in the
service
of the Merciful One, their purpose is well
fulfilled.
In offering His to Him, why should he mind
have any anxiety, O Dadu? ²⁶

If one's head is offered to God,
that head has fulfilled its purpose.
By returning His to Him,
you are freed from the debt, O Dadu.²⁷

If you are thirsty for love, what hope is there
for life?
By staking one's head one obtains love.
Only then does a servant drink his fill, O
Dadu.²⁸

So long as the heart is pierced not
by the arrow of love and endearment,
How can you obtain the Beloved?
It is not a juggler's game, O Dadu.²⁹

Let one reduce oneself to dust while living;
then will the Lord reveal Himself.
Let one die before death, O Dadu;
all die later on.³⁰

Before me stands the 'I',
and thereby is the Lord hidden.
The Beloved will be manifest, O Dadu,
if this I-ness is removed.³¹

Become a living corpse;
come onto the path, O Dadu.
First lay down your head,
then may you take a step.³²

Difficult, indeed, is the path, O Dadu;
none walks here alive.
Only that person can walk
who is dead* while living.³³
*Dead means someone who has withdrawn
his consciousness from the body up to the
eye centre, where he is fully conscious.

Only he who is dead can tread the path
leading to the Blameless One;
He alone can meet the Beloved and can
cross
the impassable ghat*, says Dadu.³⁴
*In this context, the Marathi word ghat
refers to a difficult pass over a mountain.

Having rendered service to You, the servant
feels
that nothing was accomplished by him.
How to worship You as You are,
none ever knows, says Dadu.³⁵

Let one in obedience stand and sit,

come and go;
In obedience let him give and take,
dress and eat.³⁶

The devoted wife remains within her house
and serves the husband.
As he keeps her, so does she live;
obedience is her very nature.³⁷

You did what pleased your mind
and transgressed His commandments.
How will you show your face
to your Lord, O Dadu?³⁸

Just as one may push a dog out a hundred
times,
but can't drive it from the house,
So how does the servant of God never leave
His court, O Dadu.³⁹

I cherish only the divine Nectar
in my cup of love.
Give prosperity, supernatural powers and
the fruit
of liberation to those who beg for them.⁴⁰

Those who serve and beg the lord
of the three worlds for worldly fruit,
They are not true servants;
they are playing their own game, O Dadu.⁴¹

The deluded foolish one serves
with a desire for fruit and begs for it.
Such desirers of fruit are many, O Dadu.⁴²

Those who, dedicating body and mind,
are absorbed in the Creator alone
And never ask for anything,
they are rare, indeed, O Dadu.⁴³

Recognize the path to your Beloved, O
traveler,
and take the route of the anguished lover in
separation.
One who treads as the living dead
crosses the impassable ghat.
Keep the Master's grace on your head
and reflect on his pure teachings.
Develop love and devotion with endearment
and keep the thought of the Creator always
before you.
Try to merge yourself into God, like water
into water.
Fix your mind within by following the path
of the Sound Current.

A yearning will arise; make then an intense and anguished call.
 Repeat the Name of your Beloved day and night,
 again and again.
 Watching, carefully place your foot;
 the path is like the edge of a sword.
 With care in thought, word and deed,
 you shall cross to the other shore, O Dadu.
Panthirra panth pichhani re piv ka
B2, Shabd 151

PATH OF LOVE

A true lover feels the pangs of separation most bitterly and cries pitifully for a glimpse of his Beloved. His life is simply unbearable without the presence of his Beloved. His state is like that of a fish without water, a rain-bird without rain or a baby without its mother's milk. In love for his Beloved, he is ready to lay down his life at any moment like a moth drawn by the lamp or a mush deer drawn by the music of the hunter. Only a lover with such intense longing sees the Beloved face to face.

The anguished lover calls out for the Beloved,
 she remains sad day and night;
 Writhing with thirst, she repeats the Name of God,
 O Dadu.⁴⁴

Like a curlew chattering pitifully for her young one,
 the separated lover sighs and yearns day and night.
 For the sake of her beloved Lord,
 her night is spent crying, O Dadu.⁴⁵

You sit close by, hear all
 and yet respond not to me.
 If You take away my life, the blame
 will be on Your head, reminds Dadu.⁴⁶

None is so unhappy as I in this world, says Dadu.
 For the sake of meeting my Beloved,
 I cry floods of tears.⁴⁷

As long as He is not found, I am not happy;
 tell me how to live this life.
 The One who has wounded me,
 He alone is my cure.⁴⁸

As long as the attention is not withdrawn
 and the mind is not made motionless,
 The Beloved touches me not;
 this is great torture to me, says Dadu.⁴⁹

Just as the heart of the rain-bird is set on the rain,
 just as the fish cannot live without water,
 Just as the moon-bird looks one-pointedly at the moon,
 so is Dadu attached to God.⁵⁰

Just as the bee is greedy for fragrance,
 just as the musk deer is captivated by melody,
 Just as the moth is attracted by the flame of the lamp,
 Like unto them the mind of Dadu is attached to God.⁵¹

My heart is afflicted with pain, says Dadu;
 this pain of heart never leaves me.
 For Your vision do I suffer;
 reveal Yourself, O merciful Lord.⁵²

Dadu is a beggar, a pauper;
 grant Your vision, O merciful Lord.
 You are the giver, the destroyer of misery;
 please take care of me.⁵³

The yearning for Your vision
 afflicts me day and night.
 Torment no more this poor one;
 reveal Yourself to me, O Lord.⁵⁴

Whatever You have given me,
 take back all of it, says Dadu.
 My mind cannot rest in peace without You;
 reveal Yourself, O Lord.⁵⁵

I ask for nothing else –
 give me Your vision.
 You are my Beloved; let me gaze at You unblinkingly,
 for as long as You are, says Dadu.

Irresistible and limitless is my longing
 for Your vision, says Dadu;
 I know not when I shall meet my Beloved.⁵⁶

What shall You gain by putting me
 through such an ordeal?
 Your own praise (as the Merciful One
 and Destroyer of Misery) will be lost.
 You shall repent later, so reveal Yourself

at once, O Lord! ⁵⁷

The one in whose heart the love of God dwells,
he is devoid of flesh or blood.
He has no peace of heart; he sobs
with every breath, O Dadu. ⁵⁸

Your separated lover is writhing in pain,
says Dadu.
He is sobbing for the sake of his Beloved;
Appear, O my Lord! ⁵⁹

The one in whose heart the pang of separation
from God dwells, that one knows no sleep.
The separated bride writhes; the agony
keeps her awake, O Dadu. ⁶⁰

All others sleep soundly; Dadu is the
wounded one –
He is in pain; he keeps awake and cries. ⁶¹

Endearment cannot arise without the pang
of separation; how then can love
and devotion emerge?
One may try in ten million ways,
but without inner earnestness all are false,
O Dadu. ⁶²

One smitten by the pang of separation
cannot survive without seeing the Lord.
One survives only so long as one knows not
the pang of separation, O Dadu. ⁶³

With thirst for the nectar in every hair
of his body, Dadu calls out:
From the gathered divine clouds,
let Your Nectar pour forth, O my Creator. ⁶⁴

The torturing pang of separation came
and took me where God, the Inaccessible
and Imperceptible, dwells.
How can anyone go there without
the pang of separation, O Dadu? ⁶⁵

The pang of separation, the anguished call,
the writhing and crying –
all are there in the Name of the Lord.
When they are there, His vision is obtained,
O Dadu. ⁶⁶

Even now this cruel life does not part from
me.
A long time has passed without seeing You,

O my handsome Beloved.
The four watches of night have passed like
four aeons;
thus was the night spent till dawn.
The promised time has passed, and yet He
came not.

Why is the thief of my heart delayed?
My eyes have never seen You;
they are looking intently Your way.
Your separated lover is as eager as the
moon-bird
for the moon, O Dadu.

Ajahun na nikasai pran kathhor
B2, Shabd 6

The anguished one earnestly calls out
for her Beloved in Your court.
Listen, O my Lord, reveal Yourself within my
heart.

My body aches with loneliness; listen to me,
You alone can cure it.

Have mercy on me, O Merciful One.
Meet me, O my dear Beloved.

My body is stricken by the sword of
separation;

Hundreds of wounds I bear in agony.

Grant me the bliss of Your company;

You alone can take care of me.

I am an anchorite, with my body scorched
and burnt in the pangs of separation.

My heart yearns for Your vision;

forget me not, O my Lord, prays Dadu.

Darbar tumhare daradvand, piv piv pukarai
B2, Shabd 85

Why has my dearly Beloved forgotten me?

You are my very life breath.

Like a fish separated from water,

How can I survive without You, O my Lord?

When the wish-granting gem slips from his
hand,

one cannot but suffer.

When the mother gives no milk,

how can the baby drink?

If a pauper's money is lost somewhere,
how can he survive?

Shower forth eternally, O God,

the pure torrential currents of blissful

Nectar,

And give Dadu, Your slave, the cup

of Your love full to the brim.

Kyaun bisarai mera piv piyara

B2, Shabd 146

The separated one cannot control her body.

Writhing day and night for the sake of God,
 she thinks only of the One within.
 Restless for the sake of meeting the
 Beloved,
 she calls out for God again and again.
 Inhaling or exhaling, never does she forget
 Him
 even for a moment; he or there she looks
 His way.
 She moves sadly, looking all around
 with her eyes full of tears.
 Separated from God, burning in separation,
 she delights not in anything.
 God shoots her with the dreadful arrow of
 separation;
 she is restless with no awareness of her
 body.
 How can she survive, O Dadu,
 without the vision of her Beloved God?
Birhani babu na sambharai
B2, Shabd 300

RESULTS OF TRUE LOVE

The nectar of love brings eternal life to one
 who is prepared to die. One who faces the
 agony of love enjoys blissful union with the
 Beloved. In fact, the very roles of lover and
 beloved are reversed in the process of the
 love game, and God Himself becomes the
 lover of His devotee.
 With God as the ever-accompanying
 protector, the devotee fears no one, and he
 becomes master of all spiritual wisdom and
 bliss. Just a tiny spark of divine love is
 enough to burn up all obstacles, and with
 the veil completely consumed by the fire of
 love, the lover sees God face to face.

Dadu is thirsty for love, O Lord –
 give me a drink.
 Filling the cup, give it to me in person
 and bring the dead to life. ⁶⁷

One who is intoxicated with love and
 devotion,
 whose body is writhing in pain,
 Whose mind is always in agony –
 God dwells with him. ⁶⁸

First comes the pang of separation,
 then the kindling of endearment.
 Thereafter the mind is absorbed and
 merged in love;
 then there is hope for union. ⁶⁹

This mind becomes motionless in the wave
 of love
 arising from the pang of separation.
 It is dissolved in God's Name;
 rarely does anyone understand, O Dadu. ⁷⁰

The lover is converted into the Beloved;
 that indeed is called true love.
 Of that beloved, God Himself becomes
 the lover, O Dadu. ⁷¹

God has become the anguished lover,
 and the anguished lover has become God.
 Such a deed has the torturous
 pang of separation performed, O Dadu. ⁷²

When the true Lord stands over your head
 for protection, no hot wind can affect you.
 You live under the shade of His lotus feet;
 a great grace has been bestowed upon you,
 O Dadu. ⁷³

One sits fearlessly by repeating God's
 Name;
 Kal can never consume him.
 When you ride the elephant, O Dadu,
 then dogs bark in vain. ⁷⁴

When love and devotion arise,
 one is firmly established in blissful
 meditation.
 With the grace of the Master,
 he then drinks the divine Nectar, O Dadu. ⁷⁵

By being dedicated to the Lord,
 millions of obstacles are removed.
 A spark as tiny as a mustard seed
 burns a huge amount of wood, O Dadu. ⁷⁶

Whenever love of God appears, O Dadu,
 Then all coverings of body, mind and heart
 that veil the soul are burnt up. ⁷⁷

Burn the body in the fire of separation;
 Then through the flame of the fire of
 wisdom,
 everything from head to foot is ablaze.
 God then comes to extinguish the fire, O
 Dadu. ⁷⁸

Impurities and blemishes of the mind
 are burnt up in the fire of separation.
 The separated lover will now see
 the vision of the Beloved, O Dadu. ⁷⁹

THE MIND

Need for Control

Ever since the mind was separated from its source, where it had been fearless and contented, it has become a weak slave of the senses, running constantly after lowly sense pleasures. Due to the irresistible attraction towards deceptively pleasant sense objects, the mind has become almost uncontrollable. In the forest of sense objects, it roams about like a mad elephant. Many sadhus, yogis, siddhis,* and other spiritual aspirants have succumbed to the vagaries of the mind. Because of its insatiable hankering for sense pleasures, it reduces one to the level of a pitiful beggar, begging from everyone, everywhere. Even when, at times, the mind seems to be dead, it becomes viciously alive at the slightest opportunity.

*Those who have attained the power of performing miracles.

One cannot afford, therefore, to be lulled into complacency by the apparent attenuation of this dreadful enemy, truly a snake. It is impossible to attain eternal bliss without the mind being under perfect control, which can be accomplished only through the grace of Guru and God.

The mind is no longer in its fearless Home; it has now taken abode in the fearful world. Being separated from the Fearless One, a coward does it become. ¹

Restrain this mind, O foolish one;
keep it confined within.
The mind runs amok like an elephant.
Turn it back by using the goad,* O Dadu. ²
*The goad of Guru's Word.

Like an elephant let loose, the mind roams about;
by no means is it bound.
Many mahouts wore themselves out, O Dadu,
but their efforts were of no avail. ³

The mind is the male elephant, maya the female,
and the world is the dense forest.
Therein the stupid, demented creature
has grown fearless. ⁴

So long as the mind is engrossed

is sensual defilements, O Dadu,
The Lord of the three worlds, the Giver,
enters not the heart. ⁵

So long as one is affected by pleasure and pain,
the mind is imperfect.
When one is no longer affected by anything,
then the mind has become a perfect gem, O Dadu. ⁶

The perfected mind moves not;
it enters into the Immovable.
The imperfect mind wanders in all ten directions;
restless, it runs everywhere. ⁷

The shell soaks up the juice of Nectar;
it drinks not the salty water.
The pearl grows within while the shell
remains closed,* O Dadu. ⁸

*By drinking the Nectar of the Name within
and by refraining from the outer sensual pleasures of the world, one develops pearl-like purity within and obtains the vision of God.

Like a tortoise withdrawing its limbs,
brings back your senses and mind
to the right spot, O Dadu.*
Be absorbed in the Name of God
and give up all else, O friend. ⁹
*The eye centre, the point between the two eyebrows.

The senses have blinded the mind
by stirring the waves of desires within.
Forsaking the Lord and the Master,
the mad one goes astray. ¹⁰

Without God, the mind is a pauper, says Dadu;
it begs all over the three worlds.
When the mind is given to God,
all the desires of the beggar are removed. ¹¹

Under the sway of the senses,
the mind begs before all creatures.
It demeans itself even before the most wretched ones
and wanders around the three worlds, O Dadu. ¹²

It takes an aeon for the mind to die,
but it revives in a moment.

The mind is a jester;*
let no one trust it, O Dadu. ¹³

This mind is like a frog, O Dadu;
with water it revives at once.*
It is capricious, indeed;
let no one have faith in it. ¹⁴
*Water of sensuality.

Like a snake in a basket, it remains coiled
within;
but when let out, it uncoils its body.
With the blowing of the wind,*
mighty does it become.
Deadly indeed is this black serpent. ¹⁵
*Wind of desire.

The snake-like mind is full of poison;
Never does it become poisonless.
Dadu has found a snake charmer in his
Guru;
he alone has made it poisonless. ¹⁶

This mind has vanquished the recluses;
it has vanquished the chieftains.
The holy aspirants has it vanquished,
Also the high priests. ¹⁷

Great ascetics have fallen under the
onslaught
of this mind;
Gods and human beings have been ruined.
Included in them are Brahma, Vishnu and
Mahesh;
the Creator alone can protect. ¹⁸

Restrain, O God, restrain this mind.
Roaring, again and again it rises;
It rushes with great speed and becomes
engrossed in sense objects.
Extremely restless, seeking sensual
indulgence,
it takes great delight in sensuality and has
no fear.
Mistaking poison for nectar, it rejoices
in illusion and consumes the poison.
In association with the five senses, it runs
in the four directions, and returns not
within.
Where there is Kal, there does it go;
in pursuit of the mirage does it run.
Saints' exhortations, the Guru's instructions,
it heeds not;
nor does it have any feeling or devotion for
You.

You alone are Dadu's friend and helper;
my strength is of no avail.
Ye man madhau barji barji
B2, Shabd 133

O mind, my friend, I beseeched you many
times;
Enticed by the colour of the safflower,
you have forgotten your source.*
You are in pursuit of the pleasure of a
dream;
you shall suffer later on.
Let no one burn in delusion, like the moth
at the sight of a lamp.
A fish, in satisfying its palate,
is separated from the water and dies.
Being unaware of the net laid underneath,
it brings torture to its body.
You see that likewise the blind are flung to
disaster
through their own temptations.
*The colour of safflower is pleasing
outwardly, but it does not last long.

Open your closed fist, O foolish one, and be
released.*
Listen to my instruction: be devoted to God
and let not your purpose be defeated.
Turn to God, O friend, and serve the One
who is the Ocean of Bliss, pleads Dadu.
*This refers to the popular device of
catching a monkey. Some grain, tempting to
the monkey, is put into a narrow-necked pot
while the monkey is watching. Later on, the
monkey, finding no one around, comes and
grabs a handful of it, but cannot extricate
its hand, as its tightly closed fist is stuck in
the narrow-necked pot. The foolish monkey
does not open its fist and is thereby caught.
Re man sathi mahra
B2, Shabd 254

Whatever you see, O mind, is naught;
that which truly is, is within
the Inaccessible and the Imperceptible.
In the darkness of night nothing is visible,
and the illusory snake appears.
The world is blinded that it knows not
that one is eaten up by the rope.*
Seeing the mirage, the mind runs after it
day after day in false hope.
Wherever it goes, there water is not;
surely it will die of thirst.
*In darkness a rope can be mistaken for a
snake. Likewise, in ignorance the false world

is mistaken for reality, and the ignorant person is consumed by it. This he is said to have been eaten up by a rope appearing as a snake.

In various ways it enjoys the delusion, as one derives pleasure in a dream. On waking one finds all to be false; nothing is there, and one repents later on. As long as one sleeps, one dreams; as soon as one awakens, the delusion disappears.

There is nothing in the end here, O Dadu. Search for that which truly is, O wise one.
Man re tun dekhai so nahin
B2, Shabd 305

METHOD OF CONTROL

The mind, which is restless in pursuit of sense pleasures, stands still when it tastes the sweet nectar of God's Name. One must fight this mind with full resolve. Slowly but surely, through concentrated repetition of the holy names given by the Master, through obedience to his instructions and through frequent association with saintly company, it develops a distaste of lowly sense pleasures and starts relishing the enchanting divine Music.

In other words, the Name is the only effective means to subdue the mind and make it absolutely motionless. Only then will perfect awakening and divine union be achieved.

One who controls the mind by providing a fence through the repetition of God's Name, And makes it steady by following the instructions of the Guru, he alone is a holy person.¹⁹

Valiant is he who captures the mind and lets it not stray for an instant. The moment it tries to step out, he immediately catches it.²⁰

As many are the waves of the sea, so many are the desires of the mind. Stilling them all, one sits with contentment, holding the thought of the One within.²¹

As in the presence of a magnet, iron is drawn,
So do you attach your senses, mind

And dispositions to the One alone.²²

When one discovers the true seat of the mind,
then all regions come to the sight.
When he brings back all five senses to that one point,
then the secrets of the holy scriptures are revealed to him.²³

So long as the mind is not stabilized, no contact with the Lord can be established. When the mind is stabilized, with ease will He be found, O Dadu.²⁴

The fickle mind slips away.
How can it remain steady without support?
It stands steady only when it is absorbed in the repetition of God's Name, O Dadu.²⁵

Making the mind steady, repeat God's Name.
There alone God is, says Dadu.²⁶

Be intently devoted to the repetition of God's Name;
then the mind will be motionless.
When the mind is permeated by the nectar of love,
never does it move towards the poison of the senses, O Dadu.²⁷

The gull seated on a ship goes far out to sea.
Flying again and again, it looks around;
then being tired, it sits steadily on the ship.²⁸

This mind is a paper kite;
it flies up high in the sky.
When it is soaked with the water of love,
Then it comes down* near me, says Dadu.²⁹
*The mind, which gets inflated with pride, becomes humble through love.

With the bliss of the repetition of God's Name,
the mind is purified and stabilized.
Then alone can one obtain the vision of the supreme blissful Lord, O Dadu.³⁰

This mind has now forgotten the lane leading to the valley of hell.
It is now attached to the eternal Lord;
the Guru has shown the path, O Dadu.³¹

Once the mind is attached to God,
how can it go anywhere else?
Like salt dissolved in water,
it enters into the Lord, O Dadu.³²

The fickle mind wanders in the four
directions.
Bind it with the instructions of the Guru
And bring it into the company of the Saint;
Then will it be united with the Supreme
Lord,
O Dadu.³³

Making millions of efforts, many were
consumed
by death, but the mind continued to run
in all ten directions.
It is stopped only by God's Name;
there is no other way.³⁴

Let the mind be the horse,
the vigilant aspirant be the rider
and one-pointed attention the bridle.
Using the Word of the Guru as a whip,
some wise, holy aspirant will reach the goal.
³⁵

Vanquish the mind by means of the Name;
discipline it through the teachings of the
Saint.
Remove whatever duality is there;
then will there be bliss within, O Dadu.³⁶

You alone are my keeper: there is none
other.
Wherever this fickle mind goes, there does
Kal stand.
Many a means have I employed,
but it remains not steady.
It goes where I forbid; it wanders
intoxicated.
Wherever it likes to go, it goes; it fears you
not.
What efforts then can be of any avail?
It does as it pleases.
All Saints warn, many times have I
cautioned,
But it heeds not Guru's goad – fearless has
it grown.
There is none except you who can hold this
mind.
If you keep me, O my keeper,
then alone will Dadu be kept secure.
Mere tumahin rakhan-har

B2, Shabd 322

The restless mind listens not to my
instruction;
it hauls me in all the ten directions.
In no time it comes and goes; in various
ways
it makes me insane.
Again and again I forbid this mind,
but it listens not to the slightest instruction.
It flees from the body in such a way
that one knows it not.
Millions of efforts are employed towards this
mind,
but it remains not steady for a moment.
This restless and fickle one wanders in all
directions;
what can anyone do to it?
I am always worried within as to how
to make this mind steady.
Be dedicated to God, remain in the
company
of the Saint and with ease
it will be made steady, O Dadu.
Man chanchal mero kahyau na mania
B2, Shabd 340

Harken, O mind! I shall kill you;
I shall reduce you to pieces.
I shall cut you into bits
and I shall fix you where God is.
You heed not my words!
Your head shall I smash.
Never do you remain home –
instead you rush outside.
You know not your own Lord
and listen not to my instruction.
A perfect disciple of the Guru
is a valiant fighter, O Dadu,
He battles against the mind.
Rahu re rahu man maraunga
B2, Shabd 389

The mind is attached to God;
now it goes not anywhere else.
Being established in the Immovable,
it has become motionless; it can shake no
more.
As the snake resting on the sandalwood tree
is captivated by its fragrance,
So is my mind contented this time with God.
As the bee forsakes not the fragrance
and is bound within the lotus,
My mind, likewise, is pierced by God's love
and is absorbed in Him.

As the fish survives not without water
and dies as soon as it is separated,
So does my mind intently pine for God,
says Dadu, thy servant.
As the rain-bird cries again and again for
water,
and passes its time intently attached to
God,
O friend, says Dadu.
Lagi rahyau man ram saun
B2, Shabd 416

KARMA

DIVINE LAW OF JUSTICE

'As you sow, so shall you reap' – this law of
divine justice is inescapable. Past deeds
make the present life, and present deeds
shape the future. An ordinary doer, acting
under the conceit of I-ness, is bound by his
deeds; whereas an unconceited person,
looking upon himself as a mere instrument
of God, remains uncontaminated by his
works. Only through love and devotion to
God can one rise above all karmic bondage.

Dadu explains to everyone:
As you do, so shall you receive.
No one shares another's deeds;
within all hearts does the Lord see. ¹

What you do secretly will be openly
revealed.
Let no one perform evil, even by hiding
in the netherworld, says Dadu. ²

What you have not done will never befall
you;
only what you have done will befall you.
There is justice at the portal of the Lord;
whatever comes to you is God's bidding. ³

What has been done before appears now;
what is done now will appear hereafter.
Rarely does anyone understand
the occurrence of all three, O Dadu. ⁴

What you have done has come to pass;
what you are doing shall be.
You alone are the doer or causer;
there is none other than you. ⁵

All that is poison or nectar, fire or water,
the Master has explained.
As one acts through thought, word or deed,
so does one receive as fruit. ⁶

Knowingly does a person perform
good or bad deeds, O Dadu;
Knowingly does he leap into the fire.
Let no one blame God. ⁷

Whatever one does conceitedly as the doer,
one is bound thereby.
On being asked, he has nothing to reply,*
says Dadu. ⁸
*This is the attitude of a Saint who always
works as an unconceited servant of God.
God is the real doer, and the body with
which the work is done is also His creation.
The Saint stands detached between the
two. He is therefore never bound or
contaminated by the action performed as
divine service.

The Lord alone, who has given this body,
does or causes to do.
Dadu, as a servant, stands only as a show
betwixt and between. ⁹

Karma is the axe, and bodies are the trees
Of the forest which are cut again and again.
By their actions, the worldly cut themselves
as if by their own hands. ¹⁰

My Lord alone is Truth; let people
wear themselves out in various other
pursuits.
When a person was given birth,
his destiny was marked on his forehead.
It doesn't increase or decrease;
all karmas are written there.
All arrangements has the Creator made,
and all being did He create.
The Creator is almighty, and He is near you,
O foolish one.
Even if you wander round the whole world,
you shall obtain only your recompense, O
Dadu.
Sahib ji sati mera re
B2, Shabd 49

Fear, O friend, fear, fear the Supreme Lord.
He takes account of your deeds and makes
recompense
in full; therefore, perform no evil deeds.
Take the truth, give the truth, let truth
be the hallmark of your dealings.
Preserve the truth, reject falsehood,
and no poison should you drink.
Hold to the pure, stay in the pure,

and speak what is pure.
 Take the pure, give the pure,
 and float not adrift elsewhere.
 What the Merchant sent, you have come to
 purchase;
 be not cheated in trade.
 He likes not untruth; He will send you again;
 you shall receive what you sow.
 On the difficult path, alone shall you go;
 take no load.
 Do some such work whereby the blissful
 union
 may be achieved, O Dadu.
Dariye re dariye, pamesur thain dariye re
B2, Shabd 432

REINCARNATION AND TRANSMIGRATION

Drawn by one's mental disposition and
 impressions of past actions, the soul is
 appropriately born in one life form or
 another, the total number of which is said to
 be as many as eighty-four lakh (8,400,000).
 It is due to one's mental inclinations and
 attachments that one is born in heaven or
 hell or in a happy or unhappy state of life as
 a human being, animal, bird, insect or plant.
 This ever-rotating cycle of birth and death
 follows the individual everywhere and
 operates relentlessly. Only through God's
 protection can a devotee be freed from it.
 Let no one have any attachment for this
 world, for it is a vicious circle.

Wherever one's thought dwells,
 there will that person rest.
 At his pleasure, he may go to the delusion
 of unreality
 or he may merge into the Lord of the self. ¹¹

Where you keep your mind while living,
 To that abode shall you go after death.
 Your soul finds lodging in a place
 where it has hitherto been immersed. ¹²

Wherever one's thought is, there does he
 dwell;
 where the thought is not, he goes not.
 Keep it where you please, O Dadu, either in
 the world
 of qualities or in the Lord without qualities,
 either in a home or in a forest. ¹³

Wherever one's thought is, there does he
 dwell;

whatever one knows in thought, there he
 goes.
 Whether in the accessible or in the
 Inaccessible,
 wherever you keep your thought, you enter
 there,
 O Dadu. ¹⁴

Through holy practices such as repetition of
 sacred
 syllables or penance, one comes to attain
 heaven.
 Yet drawn by the passions of the mind, O
 Dadu,
 one returns and falls into hell. ¹⁵

In all outer dealings, the Saint and the
 unholy
 seem alike, O Dadu.
 But a great difference is there in their inner
 thoughts,
 and they go where their thoughts lead. ¹⁶

Karma regulates individuals, and karma
 is regulated by the Creator;
 But none is there to regulate the Creator, O
 Dadu. ¹⁷

Being indifferent to God, the eighty-four
 lakh life forms
 continue to suffer from aeon to aeon.
 Rotating in the cycle of birth and death,
 they are tormented in the world;
 the Lord alone is the savior. ¹⁸

Have no attachment for this world,
 even for a moment, O Dadu.
 In the process of birth and death one is
 cooked,
 and the body is burnt every moment. ¹⁹

VEGETARIANISM ABSTINENCE

In the following verses, Dadu makes a
 forceful case for compassion towards all
 living creatures. He says that people who
 kill living beings cannot but go to hell. Meat
 eaters are manifestations of death for the
 creatures they eat. Their hearts are devoid
 of compassion. They are no better than
 lions, jackals, cranes, crows, cats and dogs.
 Eating meat, drinking alcohol and taking
 intoxicating drugs or herbs intensify the life
 of the senses; and people become cruel,
 immoral and deluded. They are thus led

astray to lowly pursuits of the world, far removed from the path of God.
It is a pity that human beings, instead of destroying their own egotism, which is the barrier between them and God, destroy the creations of God. They care so much for temples made by human hands but recklessly destroy the temple of the body made by God Himself; and yet ironically enough, they consider themselves holy and obedient to the word of God.
Some day they are bound to meet the fate of the beings they have killed, because of the relentless operation of the inviolable law of karma, according to which all suffer pain to the degree they have dispensed it. What can be more cruel than to kill innocent creatures who have no words to communicate, and who live simply water and grass?

If anyone takes the life of any other creature,
that person goes to hell.
I tell you the truth; there is no doubt about it,
says Dadu.¹

There are many people who are veritable tigers,
lions and jackals.
By eating meat they become 'religious'!
This, they think,
is the wisdom of their great Prophet, O Dadu.²

People who are meat eaters are veritable lions and jackals.
Or they are cranes, cats or dogs;
they are manifestations of Kal, O Dadu.³

There are many people who kill innocent creatures;
they are manifestations of death.
Like lions, dogs, crows and jackals,
no compassion have they in their hearts, O Dadu.⁴

Those who eat meat and drink wine
indulge in the blemishes of sensuality.
Knowing not that God pervades all beings,
how can they have compassion, O Dadu?⁵

By taking such drugs as hemp and cannabis,

their minds become intoxicated.
With not a penny in their pocket,
They talk like royal treasurers, O Dadu.⁶

Stupid, worldly people, drawn by greed,
surround those addicted to meat and wine;
they always speak in the addicts' favour.
Indulging in oppressions, tyrannies,
dissensions
and waylaying, the greedy ones
support the addicts from beginning to end.⁷

Seeing holy aspirants curbing their body
and mind
for the sake of the Lord, they jeer at them.
One knows not where they have found such
'wisdom'
of playing pranks on Saints and devotees.⁸

These meat-eaters are cruel, ill-directed and unaware.
As heartless evil-doers, they are like living corpses
in this world.⁹

By deceit, by force or by chasing – in one way
or another – they catch and kill.
Have no trust in such men, O Dadu;
they can marry their own sister.¹⁰

Attaching their hearts to the world,
they have lost sight of their true spiritual goal.
Abandoning benevolence and the Name,
they live on the earnings of butchery, O Dadu.¹¹

While cutting the throat of the poor
innocent goat,
they mutter holy syllables.
They offer their holy prayer all five times a day,
yet their actions show no conformity
with their faith whatsoever, O Dadu.¹²

They kill not the defilements seated within them,
But they go out to kill those who are souls
of the Lord.¹³

What bravery is there in killing feeble mortal?
Kill your attachment, O brave one.
You kill not your own ego; in killing others

alone are you expert.¹⁴

Whatever beings you kill, the same ones
will kill you in turn;
Whatever beings you save, the same ones
will save you in return, says Dadu.¹⁵

The temple that you have made,
you keep with care.
But the one – that self – the jewel that God
Himself
has made, you destroy.¹⁶

People have constructed the mosque,
and as to that they bow down;
But the one which God Himself has created,
that do they demolish.¹⁷

The creatures that have no words to
communicate,
that live merely on water and grass,,
Such creatures do people destroy;
no awakening arises in their heart.¹⁸

You create animosity against living beings;
you have no compassion in your heart.
Those that are images of God, O Dadu,
you go to destroy them.¹⁹

Blacken the edge of your slaughtering knife;
remove the thought of killing from your
heart.
All of those are images of the Most High;
slay them not, O deluded priest.²⁰

Cut the throat of anger; kill egotism,
O noble one.
Make a sacrifice of the five senses,
and spare these living creatures.²¹

Efface egotism, be devoted to God
and cast off the blemishes of body and
mind;
Be free from animosity against all beings.
This is the essence of Dadu's teaching.²²

CONDEMNATION OF RITUALS

Mockery of Spiritual Practice
Without inner practice, outer marks of
holiness such as rags, saffron robes, sandal
marks, rosaries, ashes, shaven heads,
matted hair and begging bowls are simply
hypocritical. True lovers of God make no
such outer displays, which are meant only
for the world. Devotees' entire practice is

internal. They are inwardly united with the
Name, which alone is true.

The whole world makes an outer display,
whereas the practice of the Saint is within.
This is the difference between the two;
hence no accord is found between them.¹

A new pot taken from the potter's furnace
may be decorated with many pictures
outside,
But of what use will it be to you, O Dadu,
without any contents?
Such are the ones who make outer displays
of religiosity?²

From one who bears no outer religious
symbols,
but has unfathomable riches within,
Receive the wealth and keep it within your
heart,
O Dadu, and be obedient to such a Saint.³

There is a great difference between a Saint
and a mimic:
the two are as far apart as earth and sky.
The Saint is absorbed in God,
whereas the mimic pins his hopes on the
world.⁴

I have nothing to do with rosaries and
sandal marks;
they are of no avail, says Dadu.
The One alone dwells within my heart;
day and night I repeat His Name.⁵

The heart within abounds with worldly
desires,
but externally one is a recluse.
Putting on rags, such a one makes a display
before all the world.⁶

Let no one ever meet a recluse
who makes outer display, O Dadu.
While talking of nectar, he consumes
poison;
Meeting with him is ruination
for the life of the self.⁷

Changing his garb like an actor,
he appears in the guise of a mendicant.
Having no knowledge of the ways of holy
pursuit,
He claims he has found the Indescribable.⁸

Led by delusion, he has his head shaved;
this is not the way of spiritual practice.
No inkling does he have of the Supreme
Lord;
indeed, nothing is accomplished by such
deceit.⁹

Although she adorns herself magnificently,
the deluded bride finds not her Beloved.
In the end, she will engage in adultery
with the world, O Dadu.¹⁰

Adorning herself to the full, the deluded one
makes a display for the world;
She adorns herself not within,
where the Beloved dwells.¹¹

Wearing the rosary, a veritable shackle,
the hypocrite wins the faith of the
credulous.
Hearing his beguiling words, they are
misled;
he thus becomes a 'swami'*
and eats their food at ease.¹²

*Swami literally means the Lord or Master.
In its proper sense it is used only for a true
Saint who has become one with the Lord.
But in popular usage, anyone who indulges
in outer show of spirituality is called a
swami.

Yogis, mendicants, Jain or Buddhist monks,
also the Muslim priests and the six orthodox
systems
of Hindi philosophy –
All are forms of deceit, O Dadu,
if they are bereft of devotion to God.¹³

All people see only the outside;
inside none can see.
Outside is a mere show for the world;
show your inside to God, O Dadu.¹⁴

Display any outer appearance, get yourself
cut
under the saw hanging upside down,*
Or go on a pilgrimage – the Lord cannot be
obtained
without truth, O Dadu.¹⁵

*In medieval times, there was a belief that
whosoever voluntarily sacrificed his life on a
special saw kept in the holy city of Varanasi
would attain salvation after death.

The Name of God alone is true;

keep that within your heart.
Forsake all hypocrisies and cumbrous
practices;
this is the teaching of all Saints, O Dadu.¹⁶

Recognize, O disciple, the true Yogi, the
Supreme Lord,
the One who dwells alone yet pervades all.
This yogi keeps no begging bowl, bag
Or sacred supporting staff;
He dwells not in any monastery and takes
not
anyone's wealth; understand this carefully.
He keeps no wind instrument,
Nor does he indulge in any ascetic practice.
He besmears not his body with ashes,
And wears not rags.
No matted hair does he keep,
No muttering of holy syllables does he
practice,
No deerskin cushion or begging rounds
Does he require.
He goes not on pilgrimages,
Dwells not in the forest, eats not by begging
And entertains not worldly hopes.
He is an immortal Guru, an indestructible
Yogi.
His disciple alone is the enjoyer of the great
Nectar.
Niranjan jogi jani le chela
B2, Shabd 230

EXTERNAL FORMALISM

The Supreme Lord is not to be confused
with the illusory manifestations of godheads
such as Brahma, Vishnu and Mahadev.* The
widely prevalent idol worship of gods and
goddesses is unfortunately mistaken for
worship of the Supreme Lord.
All rituals, outer ceremonies and external
practices, such as stone and water worship,
pilgrimages, going to temples, Vedic and
other rituals, recitation of scriptures,
bathing in the so-called holy waters,
observing silence and calling out to God
from the minaret are vain and futile. They
are perversions of true inner spiritual
practices.

*Literally great (maha) god (dev); usually an
epithet for Shiva.

All worship the mayic form of God that is
illusory,
But Dadu sings the glory of the One
Who is imperceptible, beginningless

and the Source of all. ¹⁷

The whole world worships the Vedas of
Brahma
and the image of Vishnu;
They offer service to Mahadev.
Where does anyone care for the Creator? ¹⁸

Moved by illusion, they carve an idol
and consider it to be God.
Another idol they make for what they call
the mother goddess.
Contriving innumerable such gods, the
whole world,
indeed, goes after the worship of the false. ¹⁹

The false (maya) is this sitting in the place
of God
and claiming to be the true God.
But all gods, including Brahma, Vishnu and
Mahesh,
are within the cycle of birth and death. ²⁰

The foolish one talks about the Supreme
Lord,
who is untouched by maya;
yet the fool is engrossed in maya.
His mind can never find contentment, O
Dadu;
he keeps on rotating between heaven
and the netherworld. ²¹

In place of the divine cow,
a wooden cow has he adopted.*
The wooden cow gives no milk, O Dadu.
Get rid of it, O foolish one. ²²
*They look on the illusory godhead as the
true God. Hence, rather than attaining
divine union, they remain within the bounds
of maya.

You have mistaken a pebble for the wish-
granting gem,
but the pebble gives nothing upon request.
Throw aside the pebble, O Dadu,
and pick up the wish-granting gem. ²³

You have mistaken an ordinary stone
for the philosopher's stone,
but iron can never be converted into gold
by this ordinary stone.
Likewise, without the true inmost God,
all are misguided, O Dadu. ²⁴

They constructed an idol of stone
and installed it as the Creator.
They see not the truth, O Dadu;
thus was the world drowned in delusion. ²⁵

The husband being abroad,
the wife had an identical statue made of
him.
But the statue performs not the work of the
husband;
her hopes will simply be thwarted, O Dadu. ²⁶

One makes a man out of paper
and places the emperor's crown on its head.
But it will not be able to reign, O Dadu.
Cast it aside and find the real One. ²⁷

Those who worship rocks and stones,
they lose their own source.
The imperceptible Lord resides within;
why should anyone go elsewhere? ²⁸

They drink the water in which a stone idol
has been bathed; living souls worship
stones.
In the end they are converted into stones;
many have thus been ruined by this
practice. ²⁹

Some run to Dwarika, some go to Kashi,
Some proceed to Mathura.*
But the Lord resides within, says Dadu. ³⁰
*Dwarika, Kashi and Mathura are famous
pilgrimage centres for Hindus.

The Hindus are attached to temples,
the Muslims to mosques.
I am dedicated to the Indescribable, and in
eternal
unceasing love do I dwell, says Dadu. ³¹

No Hindu temple or Muslim mosque is there.
There, the Lord is all by Himself,
And the conventional forms of ritual prevail
not. ³²

Some people are bound by the injunctions
of the Vedas; they are entangled
in the delusion of rituals.
They live by the ritualistic rules, but the
simple repetition
of the holy names they cannot do. ³³

The secret that is inaccessible and
indiscernible
to the Vedas and the holy scriptures,
That is revealed in true inner spiritual
experience;
it is therefore called the Inexpressible,
O Dadu.³⁴

Rarely does someone read a message of
love,
O Dadu.
What is the use of reading books such as
the Vedas and Puranas if you have no love?
³⁵

The mind delights in talking and listening,
but practice is quite another matter.
Darkness is not dispelled by words;
that requires lamp, wick and oil.³⁶

By repeatedly uttering 'sugar candy',
one's mouth is not sweetened, O Dadu.
It will be sweetened only when sugar candy
is actually placed into it.³⁷

By reading, one does not attain the highest
goal;
one cannot cross to the other shore
by means of it.
One cannot reach one's destination by
reading;
an anguished call is needed, O Dadu.³⁸

By reading and explicating the Vedas and
the Puranas,
the learned needlessly tax the mind.
Bereft of the Name, they expound
only false knowledge, O Dadu.³⁹

The qazi (who sentences others to death)
while holding the holy book
Knows not his own (impending) death.
His days are spent in reading,
but the truth penetrates not within.⁴⁰

By means of mere paper and ink,
how can he be freed from the world?
Blemishes caused by delusion
are not removed without God, O Dadu.

By washing in water, the blemishes of the
mind
cannot be removed, O foolish one.
The mind will be purified only when you sing
the glory of God, O Dadu.⁴¹

They are fools who observe silence
with the mind running wild;
so also are those who preach without
practice.
One who is immersed in God with ease,
he alone is wise, O Dadu.⁴²

What will be gained by meditation
if the mind is not cleansed, O Dadu?
To what end do the crane and the cat
meditate,
but to prey upon helpless animals?⁴³

Be daily in attendance in His service,
Why should you bemoan?
Call out to God there, O mullah,*
where the highest Lord is manifest.⁴⁴
*In Islam, the faithful are called to prayer
from the minaret of the mosque five times a
day. The mullah (Muslim priest) leads these
prayers. Dadu is saying that one need not
shout for God outside. He is to be found
within through intense meditation.

The worldly-minded are blind;
they see not with their eyes.
The One who has created them,
Him they know not.
They worship stone and take the life
of living creatures.
Purity comes not to their sight;
thus they tend towards hell.
They worship various gods
and are devoted to the mother goddess.
They know not the service of the manifest
God.
They worship ghosts and the god Bhairo,*
the products of delusion; and they also
worship animals and other creatures.
They find not the One who is the Creator of
all.
For their selfish worldly purposes,
there is nothing that they will not do;
But without the true God, O Dadu,
they come to grief life after life.
*Bhairo is an important Hindu and Buddhist
deity, more often known as Bhairava, who is
the fierce manifestation of Shiva and is
associated with annihilation.
Jag andha nain na sujhai
B2, Shabd 196

If you water the root, the vine grows;

that mighty tree of essential Truth alone
remains.*

People are lost in visiting various gods and
goddesses.

While eating poison, their joy knows no
bounds.

While they seek pleasure, their neck
is caught in the noose.

Within their very sight, the diamond slips
from their hand.

Some perform ceremonial worship
and try to concentrate,
But they see only the temple idol,
having no inkling of the Truth.

They pluck leaves but know not
the true method of worship.
Thus, in delusion, the self-conceited are led
astray.

They go on pilgrimage
and practice religious observances,
but their desires are not fulfilled.
They go to the forest,
but there, too, they remain sad.
Offering penances, they burn their bodies.
Thus, they wander around and waste
their lives in various ways.
As long as the Master is not found,
doubts cannot be dispelled.

He alone extricates us from all bondage.
He reveals God within;
Only then do we attain the highest goal, O
Dadu.

Mul sinchi badhai jyun bela
B2, Shabd 347